¶ A compendious and most marueilous Hiſtorie of the *latter times of the Ieᵂes common weale*, begynnyng where the Bible or ſcriptures leaue, and continuing to the vtter ſubuertion and laſt deſtruction of that countrey and people.

Written in Hebrue by Ioſeph Ben Gorion, a noble man of the ſame countrey, who ſaw the moſt thinges him ſelfe, and was author and doer of a great part of the ſame.



Tranſlated into Engliſhe by Peter Morwyng, of Magdalen Colledge in Oxforde.

And nowe newely corrected and amended by the ſayde tranſlatour.

1575.

¶ The Epistle to the Reader.

BEing moued and requested of a certaine honest man, a Printer of London, (Richarde Iugge) studious in his vocation of the commoditie of this our countrey, that I woulde take in hande to translate this part of the historie of the Iewes, to thintent that as there is amongst vs alredy in our natiue tongue, the originall beginnyng of that nation, and the continuaunce also for a long space, in the Bible, and annexed to the same: so there might be likewyse an vnderstanding and declaration to all menne in the Englishe tongue, aswel as in other, of the destruction of so famous a common weale: I both thought it honest to further so good an attempt, yea and almost dishonest to repulse his request (oportunitie and leysure seruing me) consydering also howe many propheſies there be in the scriptures, of the destruction not onely of the citie Hierusalem, but also of the whole countrey, and no specialtie nor notification in our tongue of the fulfilling of the same.

For the performance whereof, after long waighing and debating of the matter, it was thought most cõuenient not to burden the desirous

ſirous here of with the prouiding of ſo chargeable a volume as is the great hiſtorie of Flauius Ioſephus, that writ the diſcourſe of the ſame to the Romanes, togeather with many other actes of other nations, nothing at all partayning to the hiſtorie of the Iewes: but that we ſhoulde plenteouſly content mens deſires, and ſatiſfie our prefixed ende abundantly, with a farre more briefe, much leſſe coſtly, and as ſufficient a commentarie for our purpoſe, nothing inferiour to the other in veritie, yea written by the ſame Ioſephus, as the tener and contentes of both the bookes doo import, although he name him ſelfe in this Ben Gorion (that is) the ſonne of Gorion, and in the other the ſonne of Mattathias, which is a thing ſo cõmon in the Iewes genealogies, that men neede not ſeeke farre for the like, for one man to deduct his diſcent from diuers names, of father, grandfather, or great grandfather, of the fathers ſide, or of the mothers ſide, nowe taking the name of the next, nowe of the moſt noble of his kinrede. But howeſoeuer the names be vnlike, the hiſtories doo ſo agree, that they may well be thought to be written by one man: this vnto his countreymen the Iewes, or for them that deſire no

more but a iuſt rehearſall of the thinges concernyng that only countrey: the other for the Romanes, or for them that deſire to vnderſtād of the feates of the Romanes in the tyme of that age, which we thought not to be neceſſarie for our purpoſe. We determined therefore to take in hand this Ioſeph, or rather this his owne epitome or bridgemēt of his great boke, yet the whole hiſtorie of the Iewes notwithſtandyng. In the tranſlation whereof, what paynes is taken, not onely in reſtoring dyuers wordes that were depraued and corrupted in the Latine text, yea and ſome whole members of ſentences left out, which were expreſſely in the Hebrue, but alſo that the Hebraicall fourmes of ſpeache ſo diſcrepant from our phraſe and accuſtomed manner of ſpeaking, myght be framed vnto our vulgare and familyer communication, that they myght be the better vnderſtanded: I referre it vnto the iudgement of them that be expert in the tongues, who yf they lyſte to conferre both the textes, they ſhall euery where eſpie a great diſſimilitude betweene the wordes of both, & ſometyme finde whole members of ſentences tranſpoſed: yet I truſt they ſhall likewyſe confeſſe, both that I haue not ſwarued any

thyng

thyng from the sence & meanyng of the auc-thour, whiche I most attentiuely dyd alwayes ponder and consyder, as the thyng most profi-table for our purpose, and also that it was ne-cessarie so to doo, to fashion it vnto our maner of speaking. For wherevnto serueth it, yf it shoulde not be vnderstanded? Were it not as good to remayne styll not vnderstanded in a straunge tongue., as not vnderstanded in our owne, yf such translations, woorde for woord, be to be counted in our tongue, being turned into our woordes onely? This therefore was chiefely endeuoured, that it myght be framed and come most nigh vnto our vulgare tongue, not to our vulgare woordes onely: and yet it should not be disframed, nor digresse from the true meanyng of the Historiographer.

Seeing then that it may now be read in our mother tongue, and vnderstanded also, our hope is that our trauayle shall not be lost, but that thou likewyse for thy part (gentle Rea-der) wylt dilygently peruse and reade this hi-storie, worthy of so great paines to be bestow-ed vpon it, both for the pleasauntnesse of the matter, & also for the inestimable profit that thou mayst take thereby. For pleasure, who woulde not be very muche delighted and desi-

vsus to vnderstande the ende, and what became at length vppon suche a people, that he hath hearde so muche of, as euery man hath read and heard of the Iewes in the Bible, and otherwyse? besides the delectation, in perceyuing thynges of so great antiquitie? Euery man delighteth to behold the pictures of auncient persons, as of Hercules, Hector, Iulius Cesar, Arthur, & reuerẽceth them as though they were halfe Gods: how much more pleasure shoulde it be to beholde the liuely images of theyr mindes, which appeare in their astes and deedes, whyle they were here in this lyfe, whereby we should learne to know good from euyl, and by the applyng of their deedes vnto our maners, with consydering the euent and successe they hadde of theyr actions, we may take eyther an example, or some admonition, or occasion to amende our lyues, wherein besides pleasure, is also profite. As whẽ thou seeest the Iewes here afflicted with diuers kindes of miserie, because they fell from GOD: then maiest thou be admonished hereby, to see the better to thyne owne wayes, lest the lyke calamities lyght vpon thee, vnlesse thou be so fonde to thynke God wyll more spare thee, whiche art but a wyde Olyue, and but graffed

into

into the flocke of fayth, yf thou bryng eyther noughtie fruite or no fruite, then he dyd the naturall braunches the Iewes, whiche ſprang naturally of the roote it ſelfe. Thou ſhalt reade here of terrible and horrible euentes of ſedition and rebellion, yea, there was no ſuche crueltie exerciſed vpon them by theyr external enimies, as they vſed amongſt them ſelues one vppon another, ſubiectes agaynſt theyr princes, and ſubiectes agaynſt ſubiectes: inſomuche that nothing haſtened their deſtruction ſo greatly, as theyr owne doggidneſſe and inteſtiue hatred. Be thou warned therefore by theyr harmes, and take heede that thou mayeſt auoyde the lyke. Conſyder moreouer and marke well, the Iewes were counted Gods people, the Romanes contrary, his enimies: as without al doubt, hauyng no knowledge of God, and being idolaters as they were at that tyme, they coulde not be Gods people: yet for all this, God woulde they ſhoulde preuayle agaynſt the Iewes, and ſubdue them vnder theyr yoke. Whereby we may learne howe greatly God is incenſed agaynſt iniquitie, inſomuche that he wyll rather bryng in vppon his owne chyldren a nation more wicked, then to leaue them vnpuniſhed, to runne forwarde

in their wicked race. Suche profitable ensamples and lessons are in this historie without number: whiche yf I shoulde resite all, I shoulde bryng the whole booke into the Preface. We wyll therefore be content with these fewe at this present, neyther as all, nor as the chiefe: desiring and wyshing chiefely (good Reader) that thou mayest finde out not the chiefe only, but al, and not only finde them out, but note them, and imitate them in thy liuyng and orderyng of thy dooinges: which yf thou do, then haue we the expected ende of our paynes and trauayle, and thou the profite, wherewith all parties may iustly, or wyll gladly be contented and satisfied.

(*)

¶ The state of the common wealth of Furie, from the Machabees,

vnto the last destruction and subuertion of the same.



Accoyding vnto those things that we haue founde in the booke of *Ioseph* the yiest, sonne of *Gorion*, and in other bokes writ-ten accoyding to ỹ most certayne veritie, we wyl dyaw foyth and rehearse some thinges foy the comfoyt that may come thereof, especially seeyng all the pyophetes haue bent and directed theyy pyophesies and foyetellynges of thynges to come, to this pyicke, that the kingdome of the house of *Dauid* shoulde be restoyed, and floyishe in tyme to come. Therefoye, yf there had ben any kinges of the house of *Dauid*, during the tyme of the seconde house, oy seconde temple, then shoulde we haue bene in suspence, yea, euen nowe alredy our hope had ben dasht.

But there was no kingdome of the house of *Dauid* in that age, saue only a certayne dominion that *Zerubabel* and *Nehemia* had. Yea, rather the kingdome remained at that time to the house of the *Machabees*, and them that were toward them, and theyr seruauntes. But nowe to the purpose.

before Ch. 336

When *Alexander*, the first kyng of the Greekes, had fortified and established his kingdome, he dyed, beyng yet but a young man, & his kingdome was diuided among foure of his captaynes, as it is written, *Whiles he is yet alyue, his kingdome shalbe broken and diuided into foure coastes of the heauens*. He left behinde him a sonne of tender yeeres, called *Archelaus*, whose tutor or gouernour perceyuyng hym to be towarde, gaue him impoysoned drinke, & made him away. Those captaynes made warre one vppon another, of whom one that was named *Ptolomee*, procured *Moses* lawe to be translated into Greeke, to thintent he might finde some occasion to picke a quarrell agaynst Israel. For by their lawe he sought meanes to withdraw them from their religion, according to the

Daniel. 8.

the Psalme. *Many a tyme haue they aflicted me fro my youth vp may Israel nowe say.* Psalm.129.

There were seuentie auncient men that translated the lawe, whom *Ptolomee* the king separated one from another, putting euery man apart in a house by him selfe. But they al agreed in one sense, albeit they chaunged thirtiene places, which was not done without myracle, that they al agreed togeather in the meanyng and wryting, as though one alone had wrytten it. These thirtiene places be these. First, *God created in the beginnyng*. Here no woorde or thing is put before the name of God, and also for that in the Greeke tongue, the thyng that dooth is put before, & that that is made is placed after, least this woorde *Bereshith* shoulde be taken for a creatour, and *Elohim* for a creature. The seconde. *I wyll make man accordyng to the image and lykenesse:* that it shoulde not be thought, as though he were one that consulted with other therein. The third. *And God finished in the sixt day, and rested the seuenth.* Lest it should seeme as though he had made any thyng in the seuenth day, & in it ended his woorkyng. Gene. 1. I for we. Gene. 2. Sixt for seuenth.

wooꝛkyng. The fourth. *Goe to, I wyll goe downe, and there wyll confounde their language,* leſt by ſpeaking in the plural number, he ſhoulde haue ben thought to be many. The fift. *And Sara laughed, ſpeaking with them that ſtoode by her.* Becauſe *Ptolomee* the king ſhoulde not mocke them, and ſay, Who ſhewed you what ſhe ſayde to her ſelfe. The ſixt. *Becauſe in theyr furie they killed an Oxe, and in theyr wyll they brake the cribbe.* Leſt the kyng ſhoulde deride them, and aſke, What hath a man to doo with an Oxe. The ſeuenth. *And Moſes tooke his wyfe & his ſonnes, and ſet them vppon that that coulde beare a man.* Leſt the king ſhould delude our maiſter *Moſes*, becauſe he rode vppon an Aſſe: And that he ſhoulde not ſay, Howe ſhoulde an Aſſe beare a woman and two chyldren? He woulde neuer haue done it, yf he had not ben a begger, oꝛ baſe perſon. The eyght. *And the dwellyng of the chyldren of Iſrael in Egypt and other landes, was* 430. *yeeres.* Notwithſtandyng, they abode not in *Egypt* but .210. yeeres, and that is, that theyꝛ father *Iacob* tolde them: *Deſſende ye* (the letters of the whiche wooꝛde

Gene. 2. I, foꝛ we.

Gene. 18. With them that ſtoode by her, foꝛ to her ſelfe.

Gene. 49. Crib, foꝛ an Oxe.

Exodus. 4. That that coulde beare a man, foꝛ an Aſſe.

Exod. 12.

ד״ר

in

in Hebrue signifie. 210.) *thyther*. Furthermore, the computation of 430. yeeres, is from ỹ yeere that *Isaac* was borne, which was the holy seede vnto *Abraham*. The nienth. *And vnto the litle ones of the chyldren of Israel stretched he not his hande*. As who woulde say, Yea also vnto theyr litle ones he stretched not his hande. Euen because he shoulde not say, the great men escaped, but the children of the sonnes of Israel escaped not. The tenth. *I tooke of them nothyng of valure*. Lest he shoulde say, He toke not an Asse, but he toke one rewarde. The eleuenth. *Whiche thynges thy Lorde God hath diuided, that they may shine vppon all people*. Lest he shoulde take an argument thereof, and say, Loe the holy and blessed Lorde hath diuided them to al people, and hath geuen them licence to woorship them. The twelfth. *He went and woorshipped straunge goddes, which I commaunded not to woorship*. Lest he shoulde say, Nowe hast thou called them to straunge woorshipping of goddes. The thirtienth. They translated an Hare, *litle feete*, because the kynges wyfe was called Hare, lest she should say, the Iewes mocke me.

Exod. 24. Litle ones for pynces.

Nume. 16. Of valure, for an Asse.

Deut. 4. That they may shine, is added.

Deut. 17. To woorship, is added

When

When these seuentie elders had translated the lawe into the Greeke tongue, *Ptolomee* reioycing much in theyr wysedome, honoured them with princely apparel and great rewardes, brought them home agayne mery & glad. Moreouer, he sent by them oblations to our God. At that tyme there were many that condessended to folowe the lawes of the Grecians, but these seuentie refused. Not long after, captayne *Seleucus*, *Ptolomees* companion in office dyed, in whose steede *Antiochus* raigned in *Macedonia*. This *Antiochus* making warre vpon *Ptolomee*, bereft him of al his dominions, and slue hym. After that, he subdued all the lande of Israel, then vnder the regiment of *Ptolomee*, and waxed very proud. He hated Israel also, because they loued *Ptolomee*, and ayded hym in the warres agaynst him. This is that *Antiochus* that buylded a great Citie vppon the sea coast, and called it *Antiochia*, wherin he made a golden idoll, commaunding that the children of Israel shoulde be brought vnto it, & woorship it. But some of them chose rather to suffer death for the religion of theyr God: and some other fel from the

Syna-

Synagogue theyr mother Churche. Before this he tooke away also their sabboth, theyr newe moone, and league of circumcision: forbiddyng that in any wyse they should obserue these commaundementes, in any place throughout his whole dominions. For the whiche he put many of the Israelites to death, and oppressed them more, then dyd euer any of their enimies, or aduersaries. The second man in honour next him selfe in Hierusalem, was one *Polipus*, he erected an image in the temple, commaundyng ỳ people of Israel to worshyp it, and whosoeuer was disobedient, to be slayne. Therefore he put to death *Hanna* and her .7. chyldren, as it is mentioned in other places. When *Antiochus* perceiued this, it increased his hatred towarde Israel, insomuch that he dyd his endeuour that none of them should scape or be left alyue, except suche as woulde worshyp the image. Then fled many of ỳ Israelites to the mount *Modiit*, and to *Iericho*, because of the law of *Polipus* & *Antiochus* his lord, hauing to their gouernor ỳ hie priest *Mattathias*, sonne of *Iohan*, otherwyse called *Casmonanie*. The priest enioyned them to fast,

fast, & punishe them selues before the Lord with weeping, sackcloth, & ashes. And after this he sayth vnto them, If ye wyl ieopard your liues for the holy Lord, why dye we lyke women? Let vs goe & fight with *Polipus*, and yf we dye, we shall dye with honour: peraduenture the holy & blessed god wyll helpe vs, and wyll not roote out the remnaunt of Israel. To this counsel euery man assented, and made a couenaunt with him vpon this thing. *Polipus* hearing this, geathered his force togeather, and made toward them, to destroy them, and what Israelite so euer he founde in his way, he slue him. *Mattathias* the priest and all the remnaunt of Israel vnderstandyng that *Polipus* came agaynst them, they went vp vpon the mount *Modiit* with theyr wyues and childyen. Then put he him selfe & his sonnes in armour. He had .5. sonnes. *Iudas* the eldest, the next *Iehonathan*, the thirde *Iochanan*, the fourth *Schimeon*, the fifth *Eleasar*. All these were valiaunt and good men of warre. When *Polipus* came to them, he craftily spake to *Mattathias*, sayeing, Thou art one of the chiefe men in Israel, and a man of honor and estima-

tion.

tion. Come downe therefore, and al that be with thee, worshyp the image, & strive not against the king, that ye may lyue, and not be destroyed: Thou shalt be theyr Prince also, yf thou wylt be conformable. But the Priest in no wyse wouldde be seduced by hym, but rather cursed and reuyled hym. *Mattathias* had an aulter at the foote of the hyll, whereupon when he had offered sacrifice to the most blessed God, there came one of the wycked Israelites out of *Polipus* campe, and kylled vpon it a swyne. This villayne was young and lustie, but the priest was olde: yet when he sawe what this lewde felow had done, crying vnto his God to helpe hym and strengthen hym, he chalenged a combate betweene hym selfe and the felowe. Whiche thyng beyng lyked both of the felowe, and of *Polipus*, with his whole armie: *Mattathias* came downe with his drawen swoorde in his hand, and the felowe stoode agaynst hym redy to receyue hym. But the priest russhyng vppon hym, by the assistence of his God, ouercame hym, cut of his head, and cast his carkasse vpon the aulter: whereat *Polipus* and his whole

hoast were muche astonied, beholding one another. The priest stoode styl by the auter, crying: which of you wyl come to me man for man? Then *Polipus* picked out a strong champion, the best in al his armie, and brought hym out of the arrayes of his hoast, to teache hym his lesson, how he should behaue hym selfe with the priest. The priest therefore drewe towarde the campe with his naked sword in his hand, as though he came to ioyne with their champion: but leauyng hym, he turned his swoorde vpon *Polipus*, stroke of his head, and fledde to the hyl. Then blowyng their hoynes and makyng a shoute togeather, they russhed downe vppon the Gretians campe. But when the Gretians sawe that theyr graunde captayne was slayne, they fledde. *Chasmonanie* and his sonnes with al Israel folowed the chase, ouerthrewe them, and made a great slaughter. This done, *Mattathias* the priest went to Hierusalem, purified the temple, restored the worshypping of God, and commaunded al that were borne duryng the tyme of *Polipus* to be circumcised, for by the meanes of his inhibition, they were vncircum-

circumcised. Thus beyng established, he sate vpon the throne of the kyngdome, and droue the Greekes out of the lande of Israel. His kyngdome endured one yeere, whiche was the two hundred and twelfth yeere from the buyldyng of the seconde house. After this he fel sicke, & lyke to die, charged his sonnes to keepe the obseruations of the Lord, & to walke in his wayes: also to play the men agaynst the Gretians, for the religion of the Lorde. Then brought he forth *Iudas*, a tall man and a hardie, and placing him in the sanctuarie, toke a horne of oyle, & powred it vpon his head, whereat al the Israelites clapped their handes, & gaue a great shout, saying, God saue the kyng, God saue the kyng. Soone after, *Iudas* geathered an armie of Israel, & made an expedition agaynst the remnaunt of the Greekes that were left in the holdes of Israel, & whatsoeuer he toke in hande, God gaue it good successe. Notwithstanding *Antiochus* sent against him a puissaunt armie, vnder the leadyng of one captaine *Pelonius*, against whom *Iudas* so warred, that the Gretians went to wrack, for he espyed his tyme when they were

destitute of victuals, and speedyly set vpon them, beate them downe handsmoth, and approched to captayne *Pelonius*, slue the valiauntest about hym, yea, and hym also. When *Antiochus* heard of this, he was in a great rage: wherfore he chose out a most valiaunt captayne, called *Lysias*, and sent hym agaynst Hierusalem with a thousand horsemen, and footemen without number. *Iudas*, hauyng knowledge thereof, commaunded a fast throughout al Israel, for three dayes: after, tooke muster of al his armie, and made ouer them captaynes of thousands, hundredes, fifties, and tennes. These sayd to their souldiers, *Whosoeuer is afrayde &c.* Wherupon many of the people returned home, yet there remayned seuen thousand, and fiue hundred, of suche courage al, that one would not haue runne away from an hundred. *Lysias* diuided his hoast into three partes, committyng them vnto three captaynes, *Nicanor*, *Bagris*, and *Ptolomee*. But after the Israelites had once geuen a great shout, the Lorde beat downe the Greekes, so that the Israelites destroyed nyne thousande horsemen of them, and spoyled the whole hoast,

and

and they that remayned alyue, tooke them selues to flyght. The next day kyng *Iudas* kept his Sabboth, togeather with al Israel in the campe, for the battayle was vpon the fyrth day. The morowe after, the Israelites returned to the spoyle of those that were kylled, and after to pursue other that were not able to resist: but they founde none, for they were fled into *Astaroth Karnaiim*. During the tyme of these warres, *Antiochus* inuaded the lande of Persia, for they had mooued warre agaynst hym, and done hym iniurie.

Wherefore he fought agaynst them: but hauyng the ouerthrowe at theyr handes, he returned to *Antiochia* with great shame, where also he founde his armies with another dishonour and foyle. Wherwith he was in suche a rage, that he geathered togeather al the valiauntest and best warriours in all Gretia, yea al that were able to beare weapon, swearyng he woulde byyng with hym suche an armie, that all the grounde about Hierusalem shoulde not suffice them to stande vppon, that he woulde haue with hym, euen for his footemen onely. And he set forwarde

his horsemenne, with horses and wagons laden with all maner of munition for the warres: as bowes, shieldes, targets, swoordes, and speares, brestplates, and moorens, besydes a huge number of Elephantes, and suche, that a dosen valiaunt menne myght fight vpon one Elephant, the Elephantes beyng to them as a fortresse. But kyng *Indas* takyng hart to hym, put his trust in his GOD, and ioyned battayle with hym. At length when he with the power of Israel approched to the Elephantes, they slewe them downe ryght, so that the Elephantes roared, the Horses and al the beastes that drewe the baggage and furnitures were very sore afrayde. Kyng *Antiochus* also beyng mounted vppon his mare, and not able to sit her in her flight, was throwen downe. His seruauntes therefore fyndyng hym, toke him vp, and bare hym a whyle vppon their shoulders, and (beyng a corpulent and grosse man) they were not able to carrie hym further, but cast hym downe in the way. The Lorde had plagued hym also and his whole hoast before with a dyse scab,

scab, or rotten matter, and with other most horrible diseases: therfore as he sawe all these thinges, he confessed it to be the hand of God. Wherupon he made a vow, that yf he escaped, he woulde circumcise hym selfe with all his souldiours, & would conuert them to the worshippyng of the God of Israel: but God hearde him not. He fledde therefore a foote as well as he might, and dyed by the way through his greeuous and sore diseases, and *Opiter* his sonne raigned in his steade. Kyng *Iudas* with all Israel, returned with great ioy to the house of the Lorde, offered sacrifices: and as they had layed wood vpon the aulter, and the sacrifice vppon that, they called vnto the Lorde, lowingly to accept their sacrifice, and in the meane space, fire came fourth of the aulter by the owne accorde, consumed the sacrifice and the wood, the like neuer chaunced vnto them to this day. This myracle was wrought the. 25. day of the moneth *Elul*. The kyng made an expedition also into *Arabia* to warre vppon the people thereof, and made of them a great slaughter, brought them into subiection, and made them tributaries.

Repentance without mercie.

August.

tributaries. In his returne he set vppon a great citie of the Grekes, wanne it, and raced it. After that, he made a roade into Greece ten dayes iourney, whereas came agaynst him with a huge armie, the chiefe man in king *Opiters* realme next his person: but *Iudas* discomfited him and all his people. From thence he went to the Citie *Sipolis*, that was vnder the Romanes, where as came fooryth to meete him *Godolias* with a royal present, informyng hym that they had euer borne ỹ Israelites good wyll, were theyr neyghbours, and shewed them pleasures. The kyng examined the matter, and founde theyr woordes true: so receyuyng theyr presentes, departed thence. After this *Gorgonius*, a captayne of the Romanes, mooued warre with *Iudas*, but *Iudas* stroke a battayle with hym, and destroyed his whole armie, so that none escaped. *Opiter* sonne of *Antiochus* hearyng what actes *Iudas* dyd in all countreys rounde about, he mustred all his people, leuied a puissaunt armie, wherewith he came and besieged *Bethar*. Then cryed *Iudas* and all Israel vnto theyr God with fastyng and sacri-

fices.

fices. The night after, *Iudas* diuided his menne into certayne bandes, commaundyng them to geue the Gretians a *camisado*, and to enter theyr campe whyles it was darke: which they dyd, and slue very many of the best of ỹ Gretians, about a foure thousande, preparing neuertheleſſe for the fielde agaynſt the morowe, where as alſo the Iſraelites dyd beate downe many of the Greekes. In that batayle was slayne *Eleaſar* ſonne of *Mattathias*, the kynges brother. For when he eſpied one with a golden ſwoorde vppon an Elephant, he thought him to be king *Opiter*, who had .20. Elephantes in his armie. Therefore he tooke hart to him, and beat downe the ſouldiours of the Greekes on both ſides him, were they neuer ſo ſtrong, tyll he came to the Elephant. And becauſe the Elephant was ſo high that he coulde not reache them that ſate vppon him, he ſhoued his ſwoorde into the belly of the beaſt to ouerthrowe the kyng, whereat the Elephant ſhronke together and fell vpon *Eleaſar*, that he dyed there: for whoſe ſake all Iſrael mourned and made great lamentation. But *Opiter*

hearing

hearyng this, straightway made suite to king *Iudas* for peace, and a league to be made betweene them, whiche after *Iudas* had consented vnto, he returned home into Greece agayne, and by the way fell into the handes of his enimies that slue him. After him succeeded *Demetrius* his enimie, who was ỹ cause of his death. There were at that time certayne euyll disposed persons of the Iewes, that serued the king of the Grecians in his warres, namely, one *Alkimus*, who went to the king of the Greekes at that tyme lying at *Antiochia*, and stirred him to moue warre vppon Israel, and king *Iudas*. By whose suggestion *Demetrius* sent agaynst *Iudas* a captayne called *Nicanor*, with a strong armie. He nowe comming to Hierusalem, let *Iudas* vnderstande that he bare hym good wyl, and was desirous to make peace, and enter into a league with him. Therefore as *Iudas* came fooryth accompanyed with his brethren the sonnes of *Chasmonanie*, *Nicanor* mette him in the way, imbraced him, and kissed him: after that, led him to his paulion, and sette him vppon his seate of honour. King *Iudas*

also

also after he returned from the campe, made vnto *Nicanor* a great feast, callyng him and his noble menne with him into Hierusalem, where they ate and dranke at the kinges table. King *Iudas* was yet vnmaryed, wherefore *Nicanor* moued him to take a wyfe, that he might haue issue, and not lose his succession, whose counsayle *Iudas* alowed. This done, the lewde pickthanke *Alkimus* declared to king *Demetrius* the league that *Nicanor* had made with king *Iudas*: whereat *Demetrius* being wroth, writ vnto *Nicanor*, that he had intelligence of his traiterous practises. *Nicanor* was in Hierusalem when this letter was deliuered him. When *Iudas* heard of the contentes of the letter, he fledde out of Hierusalem into Samaria, where he sounded a Trumpet, & geathered Israel togeather. *Nicanor* vpon these letters entred into the house of the Lorde to seeke *Iudas*, but he founde him not. Then he examined the priestes, who sware they knewe not where he was become. After he had nowe sought hym in euery corner throughout Hierusalem, and couldе not finde hym, in a fume

he

he swore he woulde beat downe the temple: and geatheryng togeather all his hoast, he made speede agaynst *Iudas*.

When he heard of *Nicanors* commyng, he issued out of Samaria to meete hym, and after they had stroke the battell, *Iudas* slue of the Greckes to the number of 18. thousande horsemen, tooke *Nicanor* alyue, and was minded to kyll hym. But *Nicanor* besought hym of pardon, alleagyng that the kyng knewe well yenough, that he beganne not this bataile with his good wyll, but lest he shoulde transgresse the commaundement of the king his maister. Wherefore (sayth he) I humbly beseeche your maiestie not to kyll me, & I sweare vnto you, that I wyl neuer beare armour agaynst you, nor anoy you in any wyse. Vppon this, the kyng made a league with him, and dimissed him. So he returned to the kyng his maister with shame yenough. After this *Demetrius* dyed, and *Lysia* his sonne raigned in his steade. Yet the wicked men ceassed not, but mooued agayne kyng *Lysia* to make a voyage in his owne persone, with a puissaunt armie agaynst *Iudas*: but hauyng

uyng the ouerthrowe of kyng *Iudas*, he fled vnto *Asdotum*, tyll he had stronglye repayred agayne his armie. Then came he the seconde time vpon *Iudas*, in which conflict the Israelites were put to flight. Kyng *Iudas* notwithstandyng, fledde nother one way nor other, but called to his menne, and exhorted them to returne and sticke by hym, yet they wolde not obey hym. So he abid alone with his drawen swoorde in his hande, vnto whom none of his enimies durst approche nygh, but with charettes and horsemenne they enuironned hym, and archers shot at hym, woundyng hym sore, tyl he fel downe dead vppon the grounde, and they that were about hym were taken alyue. The tyme that he raigned ouer Israel was sixe yeres. Many of the Greekes captaynes were slayne also in that battayle, and the kyng hym selfe so wounded, that he was fayne to geat hym into his countrey to be cured of his woundes. After he hadde recouered his health, he returned agayne, came to Hierusalem, and to all the cities of Israel with the power of the Greekes, wherewith he so afflicted them

at

at that tyme for the space of foure monethes after the death of *Iudas*, that the lyke tribulation was neuer seene in Israel. In the meane season the Israelites resorted to *Ionathas* the sonne of *Mattathias*, and made hym kyng in *Iudas* steede, and were sworne vnto him. This *Ionathas* fought diuers great battayles agaynst the Greekes, hauyng the ayde of one *Sauinus* of the kynred of kyng *Alexander* the fyrst, who had made a league with *Ionathas*, and tooke his part against Gretia, wasted and spoyled it sore, tyl at the length the king of the Gretians slewe *Ionathas* by a trayne. His raigne ouer Israel dured fyue yeeres. Then was *Schimeon* his brother kyng in his stede. Agaynst him *Antiochus* the second kyng of the Gretians came to warre. But *Schimeon* met him, and layde fyrst an ambushe to entrap the Greekes, and then ordered his battayles in aray agaynst *Antiochus*. After that, he with his whole hoast made a face, faignyng as though they fledde, and retyred, tyll they perceyued *Antiochus*, who pursued them, to be within theyr daunger, then the ambushe brake foorth vpon the

Greekes,

Greekes, and made a very great slaughter. After this *Shimeon* returned to Hierusalem with great ioy. Then sent *Ptolomee* kyng of Egypt an imbassage to *Schimeon* kyng of Israel, offeryng hym his daughter in marriage. To this request when kyng *Schimeon* hadde consented, *Ptolomee* came to Hierusalem, where was made hym a great feast, and they were alied togeather. Whereupon *Antiochus* kyng of the Gretians writ to *Ptolomee* kyng of Egypt, priuilie to murder *Schimeon* kyng of Israel. Whom *Ptolomee* durst not but obey, for at that tyme the kyng of Egypt was in subiection to the Greekes. Therefore when *Schimeon* came into Egypt to see his father in lawe *Ptolomee*, he was receyued with great feastyng: but in the same he had poyson geuen hym, that he died thereof. Besides this also, his sonne whiche came with hym, *Ptolomee* cast in prison. These thinges iustly chaunced vnto *Schimeon*, for that he had transgressed the worde of the Lord, that forbad al aliaunce with the Gentiles. The time that he raigned ouer Israel was. 18. yeres. Then *Iohn* his sonne raigned in his steede, who was called

called *Hircanus* in the Greeke tongue. The same *Ptolomee* kyng of Egypt inuaded Israel with al the power that he could make. But *Iohn* the sonne of *Shimeon* met hym, and the Lorde ouerthrewe *Ptolomee* with his whole host, that they were slayne of the Israelites, and pursued to the citie *Dagon*, about the whiche the Israelites made trenches, and besieged it. Nowe within the towne they had the mother of kyng *Hircanus*, whom *Ptolomee* caused to be set vppon the walles, and to be scourged with whippes in the sight of her sonne. When *Hircanus* sawe the great affliction of his mother, he woulde haue rayled his siege, and departed from *Ptolomee*. But his mother called vnto hym, and sayd, My deare sonne *Iohn*, regarde not my trouble, for all chastenynges come from GOD. Proceede manfully with thy siege agaynste this citie, for it is in great distresse, and reuenge me, thy father, and brother, murdered by *Ptolomee*. The kyng folowed her aduise, and manfully rayled a mount, from the whiche he battered the walles with engynes of yron lyke charettes,

tyl

tyll he began to shake. Wherefore many of the souldiours of the towne fledde, and theyr companions began to scatter. *Ptolomee* seeyng this, commaunded to afflict his mother yet more, & to encrease her scourgynges, vntyll the entrailes of *Hircanus* was moued, that he coulde abide no longer to see his mother so cruelly handled, but left the siege, and let *Ptolomee* escape: who neuertheless kylled his mother, and fledde into Egypt. In the fourth yeere of king *Hircanus* raigne, *Pius* king of Grece came & besieged Hierusalem with a great power and strength, whom *Hircanus* was not able to meete and encounter withal in the feelde, but suffered him selfe to be closed vp in the Citie. The kyng of the Grecians therefore rayled great Towers agaynst the Citie apart from the wall, dygged a trenche, and cast vp a mount. Then planted they theyr engyns named Rammes agaynst the gates, so that the citie was harde besieged: for they beat downe one of the turrettes that stoode vppon the wall, whereat all Israel was afrayde, and agreed togeather to issue out and skirmishe with them, whatso-

euer shoulde come thereon, lyfe or death. Which although *Hircanus* lyked not, yet they so dyd, and slue many of their enimies, put them also to flyght, that they were constrayned to encampe them selues further of from Hierusalem. Then the Israelites came to the Towers that the Greekes had buylded, and rased them to the groumde. Thus they issued out dayly, skirmishing with *Pius*, vntyll the feast of the tabernacles. Then sent *Hircanus* to *Pius*, desiring hym that he woulde graunt them truice, and let them be in peace whyle the feast lasted. His request *Pius* graunted, and sent a fatte Oxe to be offered to the God of Israel, coueryng his hornes with beaten golde, and dressyng him with fillettes of Cristal, and other pretious stones, clad hym also in a garment of purple, and diuers other pretious clothes. He sent moreouer plate both of siluer and golde, full of diuers kinde of spices, all to be offered vnto the Lorde. When king *Hircanus* sawe this, he went out vnto *Pius*, & after he had made peace with hym, he made hym and his chiefe men of warre a great feast, and gaue

hym

him a present of three hundred pounde wayght of golde: He went also with *Pius* to ayde him agaynst the king of Persia, that at that time rebelled against him. But he taryed there not long, because the tyme of Pentecost was at hande. Wherefore king *Hircanus* and the hoast of Israel returned: but *Pius* and his armie of the Grecians proceeded. Whom the kyng of the Persians met in the feelde, slue *Pius* hym selfe, and vanquished the residue, that almost none remayned. Whereof when tydinges came to *Hircanus*, he was very gladde, and returned to Hierusalem with peace and ioye. After this *Hircanus* made many great battayles with the nations about him, and had euer the victorie. He also came to the mount of *Gorizim*, where he wanne a forte of the Sectaries and Samaritanes, and raced downe the temple that the Sectaries had there as their house of Sanctuarie, whiche they builded by the licence of *Alexander*, the first kyng of the Greekes. He that buylded it was *Manasse* the priest, brother to *Schimeon* the iust. But *Hircanus* the high priest pul-

led it downe two hundred yeeres after it was buylded. From thence he went to the Citie of *Samaria*, & besieged it. This was the mother citie of the *Samaritans* and *Sectaries*, which was brought to such distresse, by the long siege of *Hircanus*, that they within were fayne to eate the carkases of dogges. The feast of propitiation then beyng at hande, *Hircanus* made speede to Hierusalem to execute his office in that feast (for he was the hygh priest) appoyntyng for generalles of his armie, *Aristobulus* his eldest sonne, and his seconde sonne *Antigonus*. In the meane season, they within the Towne wyt to the kyng of Greece, to come to succour them, which he dyd with a great power. But these two young men ỹ kings sonnes went to meete them with the strength of the Israelites, and gaue them the ouerthrowe, kyllyng them vp almost euery one, to the number of xvi. M. fighting men, and the rest fledde. That donne, the young men returned to the siege of *Samaria*. Kyng *Hircanus* their father had tydynges of the commyng of the Grecians agaynst his sonnes, so that he perceyued they shoulde haue the Grecians

cians of the one side of them, and the Samaritanes & Sectaries of the other: But he knewe nothyng what was happened, for that victorie chaunced the nienth day of *Tisre*. His hart therefore was carefull for his sonnes, and for Israel: notwithstandyng he proceeded in his office accordyng as the feast required. As he entred into the house of *Sanctum sanctorum*, or the most holyest, to offer incense, and to cal for mercie for his chyldren and for the armie, he hearde a voyce speakyng vnto hym: Neuer trouble thy minde with thy chyldren, and with the hoast of Israel, for yesterday the Lorde of his mercie hearde them, and accordyng to the greatnesse of his goodnesse for thy fathers sakes: Let thy hart therefore be ryght, and thy handes pure. So the kyng goeing out of the Sanctuarie, declared it to the people. Whereupon the next day he sent poste to *Samaria*, and was assuredly certified agayne that this was true. Wherefore kyng *Hircanus* was magnified greatly of all Israel, for they knewe that the blessed Lorde accepted his dooynges, inspiring hym with the holy ghost, and in- *September.*

creasing his kingdome and priesthood. After this, he tooke his iourney to Samaria, besieged it a whole yeere, & at length wanne it, slue all also that bare lyfe within it. He raised the walles, the palace, and burnt vp the citie. He hadde warres also with the Romanes, and the Arabians, and God prospered all that euer he tooke in hande. Shortly after, God gaue hym rest and quietnesse from all that dwelt about him, and from all his enimies, so that Israel rested boldly in peace & tranquilitie al his tyme. On a tyme the kyng made a feast to all the Sages of Israel, that they myght make good cheare with hym. And beyng pleasauntly disposed, he sayde, I am your scholler, and whatsoeuer I doo, that doo I by your aucthoritie. Wherfore I pray you if you see any fault in me, or yf I doo not as becommeth me, tell me of it, that I may reforme myne euyll way. Then euery man greatly extolled and commended hym, sayeing, Who is like vnto thee, our lord king, so woorthy of the kyngdome and priesthood, so notable in good woorkes, whose woorkes be done for the God of heauen, whiche hast

also

also donne so muche good to Israel? The king was very well pleased with their answeare, and reioyced greatly. Yet was there one amongest them, an vndiscreete man, called *Eleasar*, who spake vnaduisedly to ỹ king. And it please your maiestie, it were sufficient for you to haue the crowne of the kyngdome, ye might leaue of the crowne of the priesthood to the seede of *Aaron*, forasmuch as your mother was captiue in the mount *Modiit*. Incontinent the king was moued and sore displeased agaynst the Sages: whiche certayne of his seruauntes that hated the Sages, and smelled somewhat of sectes perceiuyng, one of them informed the king, that whatsoeuer that vndiscreete person hadde spoken, it was not without the aduise of the Sages. Whereuppon the king demaunded of the Sages, What lawe shal that man haue, that in the despite of the kyng, speaketh thinges in his reproche? They made aunsweare, He is woorthy to be whypt. Then sayde one of the Saducees, the matter is playne, that accordyng to the mindes of the Sages, and at their bidding, he vnbrayded

thee, and therefore they would not awarde hym to dye. Whereat the kyng helde his peace, and gaue neuer a woorde to aunsweare. So all the ioy was dashed and turned into sadnesse. The next day at the commaundement of the kyng, proclamations went out to all the cities in ỹ kinges dominions, that they shoulde stande to the ordinance of *Saboch* and *Bithus*: and whosoeuer shoulde refuse to folowe theyr decrees, or woulde obserue the traditions of the Sages, and obey theyr wyll, shoulde suffer death. This was John the hygh priest, whiche had the priesthood fourtie yeeres, and in the end became a Saducee. Notwithstandyng, the Israelites obeyed not the kynges commaundement, but rather priuilie folowed ỹ orders of the Sages. The kyng hym selfe and all his seruauntes folowed the traditions of the Saducees, makyng inquisition for them that stacke to the constitutions of the Sages, and puttyng to death as many as he coulde gette knowledge of. By this meanes he drewe muche people of Israel into this opinion. The tyme that *Hircanus* raigned ouer Israel, was

was.31.yeeres, & then he dyed. After hym raigned his sonne *Aristobulus*, for he had three sonnes, *Aristobulus*, *Antigonus*, and *Alexander*. This *Alexander* was hated of his father, and banyshed out of his presence. He went therefore and made warre vpon *Tyre* and *Sidon*, subdued them, and compelled them to be circumcised. *Aristobulus* regarded not the hygh priesthood, but set lyght by it, wherefore he woulde not execute the office thereof, but tooke the kyngdome vppon hym, and set the crowne vpon his head: and was called the great kyng. Besides this he banished his mother, and *Alexander* her sonne his younger brother, and woulde not suffer them to dwell in Hierusalem. But he loued his brother *Antigonus*, and made hym Lieuetenaunt generall of all his warres, settyng hym forwarde into the warres agaynst his enimies. Wherein the young man *Antigonus* hadde good fortune, and prospered in all thynges that he tooke in hande, and returned safe to Hierusalem, where he entred into the house of the sanctuarie to pray for his brother the kyng, whiche at that tyme

was greeuously sicke: and also to acknowledge before the Lord God, his goodnesse and mercie towardes him, in that he ayded him agaynst his enimies. Then came a certayne wicked person vnto the king, and informed him with this tale. Thy brother (sayth he) returnyng from the warres, inquired of thy health, and when it was tolde him thou wast sicke, he saide, I wyll goe to hym to day, and ryd hym out of the worlde. When the king hearde this, he was wroth towarde the Sages, commaunded his brother to be apprehended and caryed to the palace of Starton, there to be kept in prison, till he had made further inquisition of his cause.

In the meane space the Queene the kinges wyfe, commaunded him to be put to death there, without knowledge of the kinges minde. But when the king heard that his brother was killed, he cryed mainely out and wepte, smityng his brest in suche a sorte with his hande, that he sowned, and muche blood issued out of his mouth. He raigned ouer Israel two yeere. After him his brother *Alexander* raigned, who was

also

also called king *Ianai*, being brought out of prison where his brother had put him, and made king of Israel. He was a mightie man, and valyaunt in all his warres agaynst his enimies, preuaylyng agaynst them. He hadde warres with the Philistines, namely, *Asam* and *Ascalon*, whom he put to the woorse, and ouercame them. This man refused not the priesthood, but was hygh priest. It chaunced on a tyme, when he stoode at the aulter to offer sacrifice, one of the Sages cast a *Cedar* tree vppon hym, whereat he lift vp his ryght hande vppon the aulter, cryeing, Geue me my swoorde. Then the Sages kneeled downe before him, and sware they dyd it not of any contempt, but rather (say they) that we thus sporting before the Lorde, wouldе be meery vpon the high solempne day. But the kinges seruauntes answeared roughly agayne, sayeing, Although ye playe and reioyce, yet it is not the manner of the countrey, to vse any suche dispitefull custome with the kyng. The contention waxed hotte agaynst them, tyll at length the Sages spake euyll of the kyng, callyng in his teethe that he

was

was an vnhallowed and suspended person, and that his graundmother on the fathers side was a captiue in the mount *Modiit*, whereby her seede was steyned. The king was soze moued at that, in so muche that he commaunded all ỹ Sages to be slaine. Therefoze, where so euer they founde them, in the Sanctuarie oz in the streetes of Hierusalem, they kylled them foorthwith. Then the kyng commaunded that euery man shoulde obey the gouernaunce and traditions of the Sadducees. So in those dayes had the Sages great tribulation: some fell vppon the swoorde, some fledde away, and some taryed at home with dishonour and shame. After these matters, the kyng made an expedition into *Arabia*, entred the countrey as farre as the rocke of the wyldernesse, agaynst *Hartam* kyng of *Arabia*, and subdued his lande. After that, he warred vppon *Medaba*, and the whole lande of *Moab*, vanquishyng them, and byngyng them vnder tribute: and so returned with honour to Hierusalem. When he had after this well bethought hym of his doo-inges, it repented hym of his euyl wayes:

Wherefoze

wherefore he altered his mind, and began to make muche of the Sages, submitted him to their ordinance, and esteemed their traditions. There were also at that tyme, a kynde of secte that were called * Pharisees, of whom suche as hadde escaped, the kyng sent to call them home agayne, and when they were come into his presence, he spake vnto them comfortable woordes, sayeing, My brethren, ye shal vnderstand, that the thing that is once donne and past, must needes be learned as it is, and can not be reuoked. And trueth it is, you can not excuse the reproche that ye did me, nor I can not call agayne the blood that I haue shed. Notwithstanding, I confesse my fault vnto you, and haue chaunged my indignation to loue, praying you to put out of your hart all rancour and malice, laye away also your mourning and sorowfulnesse of your myndes, reioycing in your reconciliation and attonement with me, and be of good cheare. But they made him answeare, We wyll not lay away our hatred and enmitie, for thou speakest but deceitfully, and we speake that is trueth. Furthermore, thou

* These I take to be the same that he calleth Sages before.

thou hast killed our chiefe men and elders, neyther hast thou onely donne vs this iniurie: but as *Hircanus* thy father beganne this mischiefe, so thou hast holden on and continued it. Wherefore, this hatred betweene thee & vs hath taken some roote, neyther can we leaue our sorowe & mourning tyll thou dye, and God take vengeaunce vppon thee for our sakes. Then shal we reioyce, when we see vengeaunce. So they departed from his presence, neyther dyd the kyng geue them any aunsweare at all. But when they perceiued the kyng to be incensed agaynst them, and by that meanes the matter myght redounde to their owne harme, after consultation had, they went to the king of Greece, whose name was *Demetrius*, shewed hym what *Hircanus* and *Alexander* his sonne had donne vnto the Pharisees, and all the Israelites that bare them good wyll, and folowed their traditions, and howe they also hated *Alexander* for the mischiefe that he had wrought them: So that yf anye man would come and reuenge the malice of *Alexander*, they would be ready to ayde hym.

hym. *Demetrius* folowed theyr aduise, and assembling togeather all his people to the number of fourtie thousand horsemen, and footemen without number, he tooke his iourney, and encamped agaynst *Sichem*. Then king *Alexander* waged fyue thousand horsemen to ayde him. But the kyng of the Grecians wrote priuilie to the auncientes of the Sectaries, that they shoulde not ayde *Alexander*: to the souldiours also that *Alexander* hadde hyred, he sent rewardes, golde and siluer, that they returned home to their countrey, and ayded not *Alexander*, wherevpon he was not able to withstande *Demetrius*. Therefore hearyng that *Demetrius* was remoued from *Sichem* towarde Hierusalem, entending to take him in the citie, he fledde by myght with a fewe of his men to ỳ mountaynes, and lurked there. When the men of Israel that were in *Iudea* hearde that the kyng was fled out of Hierusalem, and that the citie was in hasard to come into the hands of the Grecians: they geathered them selues togeather, and stood for their liues, as though all had beene one man, to the number of ten thousande, and sette vppon

Deme-

Demetrius campe, kylled all his best men of warre, and spoyled his whole hoast, that he fledde from them, and returned home into his countrey with shame and dishonour. This done, the kyng tooke hart vnto hym, and returned to his kyngdome, but the Pharisees fledde to *Betshemes*, fortifiyng them selues agaynst the kyng: who hauyng intelligence thereof, geathered an armie, and went agaynst them, wanne the citie, and tooke .800. of the chiefest Pharisees, bounde them in chaynes, & brought them to Hierusalem. Then banqueted he all his seruauntes vpon the roffe of his palace in a very hygh place, where his learned peares dyd eate and drinke, vntyll he and they were dronke. And in his meery mode he commaunded those .800. Pharisees prisoners to be brought fourth, and to be hanged euery man of them vppon gallowes before him, at which sight he dronke and laughed hartily. After this, he fel sicke the .24. yeere of his raigne of a greeuous disease, a quartaine Ague, that helde hym 3. yeere: yet for al this he shronke not, nor letted to goe to the warre, to encounter & fight with his enimies, what nation so

euer

ruer they were of rounde about hym, as though he had ben a whole man. In the xviii. yeere of his raigne, whiche was the thyrde of his sickenesse, he made an expedition into the land of *Moab*, agaynst a certayne citie called *Ragaba*, to geat it by force. At whiche tyme he was very sicke and weake: wherefore his wyfe *Alexandra* the Queene went with hym, fearyng least he shoulde dye by the way. And as he encamped himselfe agaynst the citie, and vrged it sore with assaultes, his sickenesse encreased vpon hym more and more. Wherfore his wyfe perceyuing that he was like to dye, wept bytterly before hym, & sayde: To whom shal I be so bolde as to shewe my face when thou art once dead, seeyng thou hast wrought such mischiefe agaynst the Pharisees, whom al the lande fauoureth, and folowyng theyr traditions, obey theyr institutions? If they shalbe disposed to wreke them selues vpon me and thy young chyldren, they shal haue ayde of all that dwel in the land. The kyng answered, Weepe not, nor shew any resemblaunce of pensifnesse: I wyl tel thee what thou shalt doo, and if thou wylt folowe my coun-

An honest wyfe.

to Abigail Iammonbe fore Cap. 74

cel, thou shalt prosper and raigne, thou and thy children as thou wouldest desyre. Be it that I dye, there is no man in the world neede knowe thereof. Tel thou euery man therefore that aske for me, that I am sicke, and wyl not that any man shal come at me. In the meane whyle annoynt and season me with balmes, fight with a courage agaynst this citie, tyl thou wynne it, and then returne to Hierusalem with ioy: and beware thou put on no mournyng apparel, nor weepe, but bryng me into Hierusalem, and lay me vpon a bed like a sicke man, and after cal togeather the cheefe of the Pharisees, bryng them where I am, and speake vnto them gentlely in this sort, *Alexander* hath ben euer your enimie, I knowe it very wel: wherefore take hym yf ye list, and cast hym into the fyre, or to the dogges, or burie hym, it shalbe at your choyse. I knowe well they are pitifull menne, and so ful of mercie, that they wyl burie me honorablie, and shal appoynt some one of my sonnes whom they lyke best, to be kyng. The Queene dyd therefore as she was instructed of the kyng. And when she had wonne *Ragaba*, she ioyfully

fully returned to Hierusalem: after that geathered togeather the elders of the Pharisees, and spake to them as the king had aduised her. The Pharisees hearyng that the kyng was dead, and that his body was in theyr handes to doo withal what they list, they answeared the Queene: God forbyd we shoulde doo this vnto our Lorde the annoynted of God. He was the kyng and hygh preist: what though he were a synner, yet his death shalbe an expiation for hym of al his iniquities. Therefore we wyl bewayle hym, and mourne for hym: yea, we wyl cary his coffen our selues vpon our neckes, and burie him as it becommeth a Kynges maiestie: and so they dyd. The tyme that he raigned, was xxvii. yeeres. After hym raigned his wyfe *Alexandra* in his steede: for the Pharisees after they had finished the seuenth daye of the mournyng, they committed the kyngdome vnto her. She had two sonnes by the kyng: the elder was called *Hircanus*, the other *Aristobulus*. *Hircanus* was a iuste man & a ryghteous, but *Aristobulus* was the warrier, and a man of prowesse: besides that, of a familier and

louyng countenaunce. He fauoured also the learned men, & folowed their instruction. But *Hircanus* his elder brother loued the Pharisees. On a time therefore when the Queene sate in the throne of her kingdome, she called the auncientes of the Pharisees before her, honoured them, and commaunded to release and set at libertie al suche Pharisees as the kyng her husbande and her father in lawe had cast in pryson: and takyng the Pharisees by the handes, she commaunded al Israel to obey theyr ordinances. Then made she *Hircanus* her sonne hygh Priest, and *Aristobulus* lieftenaunt of the warres. She sent also to al the landes that her husbande and father in lawe had subdued, and demaunded the noble mens sonnes for pledges, whiche she kept in Hierusalem. So the Lorde gaue vnto the Queene quietnesse from all that were vnder her subiection. She gaue also the Pharisees authoritie ouer the learned sort, putting them into theyr handes to order at theyr pleasure. Whereupon strayght way they founde one *Dogrus*, a great man amongst the learned sort, whom they slewe, and muche

people

people beſides of the auncientes of that ſect, ſo that the Sectaries were in great diſtreſſe. They geathered them ſelues togeather therefore, and came to *Ariſtobulus* the lieftenaunt of the warres, and with hym they came to the Queene, ſaying vnto her, Thou knoweſt the enmitie that is betweene vs and the Phariſees, whiche hate thy huſbande and father in lawe, yea, and thy chyldren alſo. We were his men of warre that went with hym in all his affayres, and ayded hym: nowe thou haſt geuen vs into theyr handes to be murdered and baniſhed out of the lande. What wyl *Hartam* kyng of *Arabia* doo, when he heareth this, that we ſhal forſake thee: He wyl come and reuenge hym of al the battayle that thy huſbande fought agaynſt hym. Yea, the Phariſees wyll take his part, and delyuer thee and thy chyldren into his handes, that there ſhall not be left vnto *Hircanus* the kyng, & his ſonne *Alexander* thy huſbande, any name or remnaunt at al. The Queene gaue them no worde to anſweare, whereat *Ariſtobulus* was angry, and letted not to vtter it to his mothers face: but

she woulde not heare hym. Wherefore *Aristobulus* counsayled the Sectaries to goe their wayes, and depart out of Hierusalem, to chose them cities in the lande of Juda, where they myght dwel with theyr honour: and not to suffer them selues to be slayne vnder the Pharisees hands. Wherfore departyng from Hierusalem, they dwelt in the cities of Juda. Not long after this, it fortuned the Queene fel sore sicke, that she was lyke to dye: whereof when *Aristobulus* heard, he feared least the Pharisees woulde make his brother *Hircanus* kyng, and at length apprehend hym: wherefore he fled away by myght to the cities of the Saduces, to be theyr head, and make warre vppon his brother if he would presume to raigne. He came therefore to the prince of the Saduces, called *Galustius*, who was a good man of warre. And after he had geathered a strong armie of the Saduces, his mother the Queene sent vnto hym, that he shoulde returne vnto her: whiche he woulde not doo, but rather went to warre vppon the nations that dwelt about hym, where he wanne .xx. Cities, and gate hym great renowme

renowme thereby. Nowe as the Queene his mother waxed sicker and sicker, the chiefe Pharisees came vnto her, with her sonne *Hircanus*, weeping before her, and sayeing, howe they were afrayde of her sonne *Aristobulus*, who yf he shoulde come into Hierusalem and take it, he woulde deliuer them vp into the hands of the Saducees. Unto whom she aunswered, I am as you see at the poynt of death, not able to talke muche with you: there is here in my house great treasure, that my husbande and my father geathered, and their parentes kinges of the posteritie of *Chasmonani*, take that vnto you, and make my sonne *Hircanus* kyng ouer you. If *Aristobulus* wyll perturbe him and make warre agaynst him, ye may wage men of warre therewith, and succour him as you thynke good. And euen with this she faynted and dyed, and was buryed amongest her people, after she hadde raigned niene yeeres ouer Israel. The Pharisees therefore and Nicetes, with all the inhabitauntes of Hierusalem, made *Hircanus* her sonne king in her steade. *Aristobulus* hearyng tydynges of these

Kynge of Hier.

thynges, assembled his armie, and came towarde Hierusalem, to fight agaynst his brother. But *Hircanus* mette hym, and encountred with him nigh vnto Iordane Iericho. The Saducees of *Aristobulus* hoast were good men of warre, and to strong for the Pharisees. Wherefore *Hircanus* and the Pharisees had the ouerthrowe at *Aristobulus* and the Saducees handes, who with this victorie proceeded forth to Hierusalem, besieged it, & brought it to great distresse. Wherefore the priestes and the auncient of the people consulted together, and came forth to *Aristobulus*, fell prostrate vpon the earth afore him, & besought hym that he woulde not scatter abrode the inheritaunce of the Lorde. He condescended vnto theyr desyres, vpon these conditions: that he shoulde enter into Hierusalem with them, and be kyng, and his brother *Hircanus* shoulde be the hygh priest. Wherevnto they agreed. Then as *Aristobulus* entred into Hierusalem, his brother came out of the Sanctuarie to meete hym, and with embracinges he kyssed hym. So *Aristobulus* was kyng, and *Hircanus* executed the office of the

before 63/64

hygh

hygh prieſt. The Lorde alſo gaue Iſrael reſt and peace for a whyle. But afterward the Lorde ſent an euyll ſpirite amongſt them, whiche was the cauſe of tranſlating the kyngdome from the ſtocke of *Chaſmonani*, and of the deſtruction of his poſteritie, for the ſinne of *Hircanus* the great, and the ſinne of *Alexander* his ſonne, in that they ſhedde ſo muche innocent blood, and drue Iſrael from the obedience of the prophetes, vnto the lyes and trifles of the Saducees. For thus it chaunced. The Saducees beat into *Ariſtobulus* head, that as long as his brother *Hircanus* lined, he nor his kyngdome coulde neuer be ſtabliſhed. Whereupon *Ariſtobulus* deuiſed howe to make away *Hircanus*. Whiche thing a certaine man called *Antipater* was aware of, a man of moſt power in all Iſrael, and thereto alſo a wyſe, expert, and learned in al wyſedome, both in the lawes, and in the knowledge of the Greeke, iuſt of his woorde, and prudent in any ſtrange or newe matters chaunced. His offspryng was not out of the chyldren of Iſrael, but of thoſe Romanes whiche chaunced to be vanquiſhed, and became ſubiecte vnder

the dominion of the Israelies, beyng but straungers, & of no noble house in Israel. He had three sonnes, *Ioseph* his eldest, the next *Pasilus*, the thirde *Herode*, & the fourth *Pheroras*. These had also a sister called *Salumith*. *Antipater* fauoured *Hircanus* so intirely for his iustice and vprightnesse sake, that he opened vnto him his brother *Aristobulus* and the Saducees intent, geuing hym counsell to flee to *Hartam* king of *Arabia*: but *Antipater* him selfe went before to breake the matter to *Hartam*, of whose comming *Hartam* was very glad. Then *Antipater* declared to him howe *Hircanus* kyng of Hierusalem was in minde to flee vnto him, because of *Aristobulus* his brother. If thou wylt helpe him (sayth he) and let him haue speedie ayde, thou shalt easily sette *Aristobulus* besides the kyngdome, for all Israel is inclined to *Hircanus*, and fauour not *Aristobulus*. *Hartam* answeared, I am afrayde of the Iewes and their wylynesse. *Alexander* his father put me thryse to the foyle in battayle by his subtiltie, and tooke my dominions from me. Then *Antipater* sware vnto hym: He shalbe (sayth he) thy true and trustie

freende.

freende, to doo whatsoeuer thy hart desireth. Thus *Hartam* was perswaded, and they made a leagne togeather. Then *Antipater* returnyng to Hierusalem, caused *Hircanus* to flee in the night, and they both went togeather to the king of *Arabia*, who muche reioyced at *Hircanus* comming, and receiued him honorably. When they came togeather to intreate of the leagne, *Hartam* demaunded restitution of suche cities as *Hircanus* father had taken from him: to whom *Hircanus* consented in all thynges. Wherefore *Hartam* raysed all the people of *Arabia*, and ledde them to Hierusalem to warre vppon it. To *Hircanus* also came al the menne of *Iuda*, saue onely they that dwell at Hierusalem: So betwixt them they besette the citie rounde about. It fortuned that in the solemnitie of the Passeouer, they coulde not haue theyr seruice of the solemnitie in the holy place, because of the warres. Whereupon a certayne iust and perfect man of ỳ towne called *Honyauriga*, brake out priuily into the campe of *Hircanus* and *Antipater* his counsellour, & besought them with muche prayer

and

and teares, that they woulde graunt a truice vnto Hierusalem, whyle the feast of sweete bread lasted, that they myght execute the seruice of solemnitie in the holy place. To whom *Hircanus* sayde, Thou art a iuste man, and often when thou hast prayed, the Lorde hath hearde thee: pray nowe therefore vnto thy Lord God, to deliuer *Aristobulus* into our handes, and that Israel may haue rest. *Honyauriga* answeared, Am I a God, or able to remoue battayles that be stirred vp for many mens iniquities? Thus when he seemed to be vnwyllyng to pray, *Hircanus* men compelled hym, drawyng theyr swoordes, and sayeing, If thou wylt not pray, thou shalt dye for it. Therefore as he sawe his lyfe in ieopardie, he cryed vnto the Lorde, O Lorde euerlastyng, whiche hast chosen thy people Israel out of all people, and hast set thy name in this house, may it please thy maiestie to plant among the chyldren of Israel frendshippe and brotherhoode, take away from among them this hatred whiche is rysen of nothyng, and let not the one of these factions preuayle agaynst the other, seeing they all be

thy

thy ſeruauntes, and chyldren of thy couenaunt. When the ſeruauntes of *Hircanus* heard hym ſay ſo, they ranne vppon hym with theyr ſwordes, and kylled hym. But God deferred not his vengeance: for he ſtroke the hoaſt aſwel of the *Arabians*, as of *Hircanus*, with a greeuous peſtilence. At the ſame tyme came from Rome a famous captayne called *Pompeius*, to warre agaynſt the countrey of *Armenia*. This *Pompeius* ſent one of his cheefe men to *Damaſco*, of whom as *Ariſtobulus* (thus beſieged) had hearde, and that an armie of the Romanes was come into *Damaſco*: he ſent hym a preſent of foure hundred pounde weyght of golde, deſyring hym to remooue the armie of the *Arabians* from him, and rayſe the ſiege. In thoſe dayes al the worlde obeyed the Romanes. That captayne therfore writ vnto *Hartam* king of *Arabia* in this wyſe: Depart from Hieruſalem, yf not, thou ſhalt vnderſtand thou haſt broken thy league with the Senate of Rome, and the whole armie of the Romanes ſhall ſhortly inuade thy lande. *Hartam* vppon the ſyght of this letter rayſed his ſiege, and departed from Hieruſalem. *Pompeius.*

rusalem. *Hircanus* also and *Antipater* de-
parted with shame and reproche. *Aristobu-*
lus vpon that geathered a power, and pur-
sued after them, gaue the *Arabians* and Is-
raelites that tooke *Hircanus* part a great
ouerthrowe, and after returned to Hieru-
salem with much ioy. Shortly after, *Pom-*
peius came to *Damasco*, where *Aristobulus*,
presented hym with a vine of golde, mar-
ueylous artificially wrought. The rootes
of the vine, leaues, clusters, and grapes
that were vppon it, were pure golde, the
weyght thereof was .v. C. pound. *Pompeius*
was very glad therof, and sent it to Rome
to the Consul. And the whole bench of the
Senate whiche was of the number of .iii.
C. and .xx. Senatours, wondred at the cun-
nyng and witte of hym that made it: and
with great ioy they bare it into the tem-
ple of theyr goddes, placyng it in the pre-
sence of that great Idoll *Iupiter*, so cal-
led after the name of the planette *Iupiter*.
Pompeius writ his letters to *Aristobulus*,
with great thankes & commendation for
the same, assuryng hym howe both he and
the whole Senate fauoured hym, & that he
shoulde haue a freende of him to speake in

his

his cause as long as he lyued. *Hircanus* hearyng of this, was cleane dashed and in dispayre. But *Antipater* comforted hym, saying, Let not the frendshyp that is betwixt *Pompeius* & thy brother dismay thee: I wil goe to him and make him thy frend. Upon that he went to *Pompeius*, and perswaded his mynde to hate *Aristobulus* and to fauour *Hircanus*, informyng hym thus. If thou (sayth he) defende *Hircanus*, al Israel wyl be content to be vnder thy protection, for they loue hym euery man: But if thou defende *Aristobulus*, the people wyll not obey thee, for they hate hym. *Pompeius* charged hym that no man should be made priuie of their communication. For I (quoth he) wil send for *Aristobulus* to come vnto me to *Damasco*, and then wyl I cause to lay handes of him, & delyuer him bound to his brother, restoryng the kyngdome to hym. *Aristobulus* vpon the sight of *Pompeius* letters, resorted vnto hym. *Hircanus* also came from the rocke of the wyldernesse. And as they appeared togeather before *Pompeius*, *Antipater* desired him that he would doo iustice betwixt *Hircanus* the king, & *Aristobulus* his brother, that rebel-

yᵗ decrete of Pompeius

led

led agaynst hym, and tooke his kyngdome from hym without cause. Whose sayinges a thousande of the elders of Israel stoode vp and witnessed to be true. *Aristobulus* made answeare, I neuer stroue with him for the kyngdome, vntyl suche tyme as I sawe al these that made *Hircanus* kyng, to runne in great obloqui, and to susteyne much reproche, because he was so feeble a person & of no great wit, nor forced much of the kyngdome: yea, tyl al nations that were about hym, whose dominions our progenitours conquered, began nowe to despyse hym, to passe litle for offendyng hym, to denie hym tribute for his simplicitie and mopishnesse, with lacke of courage. When *Aristobulus* had sayde, there stoode vp a great multitude of goodly and beautiful young men, apparayled in cloth of *Hiacinth* and purple, with mightie targettes vppon them, and other ornamentes of golde, chrystal, and pretious stones: affirming with one accorde that *Aristobulus* sayde the trueth, namely that *Hircanus* forced not of the kyngdome. At whom *Pompeius* marueyled, saying, Happie is this people hauyng so many

handsome

handsome men, true in their woordes, and wyse: Happy also were the Senate of Rome, yf they coulde bryng to passe, that this great nation myght be vnder theyr gouernaunce. So he tooke his iourney to Hierusalem with *Hircanus* and *Aristobulus*. But after *Aristobulus* perceyued that *Pompeius* stood not to the promise he made him at the beginnyng for the vine, he set lyght by him, and fled from him to *Alexandria* in Egypt, whyther *Pompeius* followed with his hoast, and besieged *Alexandria*. From thence *Aristobulus* fled agayne to Hierusalem, and *Pompeius* pursued him also thyther, wryting to *Aristobulus* a letter of truice and pardon. So *Aristobulus* came foorth to him, and *Pompeius* dyd him at that time no harme, but demaunded to be geuen vnto him all the vesselles of the house of the Lorde, whiche *Aristobulus* refusing to doo, *Pompeius* in a rage, caused to laye him fast in heauie iron chaynes, and assaulted Hierusalem, batteryng the walles very sore, tyll they of the towne issued out agaynst hym, and slue of his hoast xii. M. menne. After this had the Israelites ciuill warres within

Hierusalem, because the siege was greeuous vnto them, for they were diuided into factions: one part sayde, Let vs open the gates to *Ponpeius* and let him in, that we may submit our selues vnder his protection. The other saide, Let vs fight agaynst him vnto the death. But much people misliked that, so that that side preuailed that woulde yeeld. Wherefore *Pompeius* entred the towne, and the house of the Sanctuarie, killed muche people of the priestes, and the people of the lande made *Hircanus* king of Israel the seconde tyme, and *Antipater* his counsellour. Moreouer, he set one *Securus* a Romane in the countrey, to receyue the tribute, and departed, leading *Aristobulus* with him bounde in irons. And because he tooke his iourney towarde Arabia, *Hircanus* and *Antipater* went with him to conduct him. *Aristobulus* thus being prisoner, & his two sonnes with him, it fortuned that one of them, called *Alexander*, escaped: and hauyng intelligence that *Hircanus* and his councellour were gonne out of Hierusalem, he came thyther and rebelled agaynst *Hircanus*, made vp the breaches of the wall that

Pompeius

Pompeius had battered: yea, the Israelites resorted vnto him, & made hym king in *Hircanus* place. Whereupon he geathered an armie, and went fourth to meete with *Hircanus* as he came homewarde from *Pompeius*, where he gaue *Hircanus* the ouerthrowe, & *Securus* the receyuer of the tribute fled & escaped. Then *Alexander* returned to Hierusalem, from whence shortly after, *Gabinius* a Romane with a strong armie, compelled him to flee to *Alexandria*. And being in the same place besieged also of *Gabinius*, his mother *Aristobulus* wyfe, went fourth to *Gabinius* weeping, & besought him ỳ he would not destroy her sonne, for whose sake he dyd *Alexander* no harme. *Gabinius* therfore hauing gotten al ỳ land of *Iudea*, made *Hircanus* kyng of Hierusalem nowe ỳ thirde time: who set Romane captaynes & rulers in *Iericho*, & in *Zephori*, & through al ỳ land of Israel. It fortuned after this, that *Aristobulus* gat out of prison at Rome, & came into Israel: to whom on euery side resorted men in suche sort, ỳ he had a puissant hoast of Israel. Wherof when he had taken muster, he chose out. 8. M. of ỳ best,

and with them went against *Gabinius*, where was a sore batayle fought betweene them, till the best of *Aristobulus* menne were slayne, and onely one thousand lefte, wherewith he fledde to the mountaynes. But the Romanes folowed the chase, and slue them euery man. Yet *Aristobulus* woulde not yeelde, but fought alone, although his helmet was broken, till he had diuers sore woundes in his head: and then fell he to the grounde, and the Romanes tooke him yet aliue, brought him to *Gabinius*, who comforted him, commaunding his surgeons to heale him, and after sent him to the Consul and Senate of Rome, where he was put in prison yet once agayne. After this, the Senate taking pitie of *Aristobulus* wyfe, whiche was reported to be a very wyse woman, released her two sonnes out of prison, and set them at libertie. *Alexander* the one of those, coulde not be content, but rebelled once agayne agaynst *Hircanus* and the Romanes gouernours. For he geathered togeather muche people of Israel, encountred with one of the Romanes gouernours that *Gabinius* had appoynted, and gaue hym

him the ouerthrowe: but proceedyng further to fight with *Gabinius*, had the worse, and many of the Israelites were slayne, yet he escaped him selfe and fledde. This done, *Gabinius* came to Hierusalem, and renewed the kyngdome of Israel to *Hircanus* the fourth tyme. About this tyme, one of the Senatours wyues at Rome conceyued a childe, and dyed in the birth and trauayle thereof. They therefore that were about her, straight way ript her bodye, and gate the childe out aliue, whom they named *Iulius*, and because his mother was cut, they called him *Cæsar*. This chylde growyng to great towardnesse, and commyng to mans state, the Consull and Senate sent him into the warres: and what so euer he dyd, he hadde good fortune and prosperous successe. He depriued the Grecians of the Empyre and dominion, translating it to the Romanes. Many prouinces also besydes that dyd he subdue, and returnyng to Rome with a power, attempted to geat the dominion and sole regiment ouer them. But they had made solempne statutes in the time of their progenitours,

Iulius Cæsar borne.

Cæsar.

Iulius and Pom pey enuied.

neuer to suffer any kyng amongst them, or any man to haue perpetual rule ouer them: wherefore they woulde not make *Iulius* king. Upon this, rose amongst them great and mortall warres, so that *Iulius* slue woonderful many of them, and without number. When *Pompeius* vnderstoode that *Cæsar* raigned at Rome, hadde kylled the Consul and the Senate, with all the nobilitie of Rome: he geathered togeather his whole armie out of Arabia, and made towarde him. *Iulius* hauyng intelligence of his commyng agaynst hym, sent for *Aristobulus* out of prison, spake freendly vnto hym, gaue him a power, and made him graunde captayne thereof, biddyng hym to goe and encounter with *Pompeius*. In deede his armie was a strong armie, and he him selfe was a kyng of no small prowesse and valyauntnesse. *Pompeius* hearyng that *Aristobulus* came agaynst hym, was sore afrayde of his valyauntnesse, and of his hoast: Wherefore he sent to the inhabitauntes of Hierusalem that were vnder his obedience, that they shoulde present *Aristobulus* with some gyfte, whereby they myght deceyue

before A 43.

ceyue hym, and poyson hym. The inhabitauntes of Hierusalem at his request, sent vnto *Aristobulus* a present, by certayne noble men, whereat *Aristobulus* was ryght ioyous, and eate and banqueted with them tyl he was ouercomned with drinke: then they inpoysoned him, and he dyed. The tyme that he raigned ouer Israel, was foure yeeres and sixe monethes. He was a good man of warre, hardie in fight, and a man of an amiable countenaunce.

Pompeius receyuyng tydynges of his death, the more gladder proceeded with his hoast to Rome to besiege it. But *Iulius* mette him in the way, and destroyed him and his hoast: whereby the Empyre was established vnto *Iulius*. He after this, sent presentes to the kyng of Syria, and into Egypt by his captaynes, to allure them to his freendshyp. *Antipater* aduysed *Hircanus* to ayde *Iulius*, yf perchaunce he myght winne his fauour, whiche *Hircanus* dyd: and *Antipater* was captayne of the hoast, who played the man, and founde suche fauour with *Iulius*, that he made hym lieftenaunt of his warres, and after he

had fought sundry and great battayles, he returned to Hierusalem with great honor, and by the way prospered muche more. *Hircanus* after this, made *Phaselus Antipaters* sonne gouernour of Hierusalem, and Herode his thirde sonne president of Galilee. There was a certayne young man at that time in Hierusalem, called *Hizkias*, a valyant man of warre: to whom claue all suche as were in any distresse, and he became their captayne. These went and ranged about in Syria, rouyng and murdering in suche sort, that the Syrians were weery of their lyues, for feare of them. Wherefore the king of Syria sent vnto Herode, ruler of Galilee, desiring him to kill that *Hizkias* and his complices. Whereupon Herode prepared him selfe, & went to meete with *Hizkias* as he returned from the spoyle of Syria, came vpon him at vnwares, and slue him and his men. Wherof when the king of Syria was certified, he sent a noble reward vnto Herode, of siluer, golde, & pretious stones: by whiche, and by like meanes, he became very famous. The noble men of Iuda made their complaynt vn-

to

to *Hircanus* vppon *Antipater*, and his sonnes, for their sore oppressing of the lande of *Iuda*, desiring that *Herode* might be summoned from *Galilee*, to appeare in iudgement, and answeare with other for the killyng of *Hizkias*. The king therfore sent for him, and he vppon that came to Hierusalem, appeared before the iudges, princely apparelled, with a gylt swoorde girde about him, whose pryde an auncient man, called *Samai*, blamed, and reprehended also his stout hart: but he woulde not geue eare vnto him, nor yet regarde the Iudges. When *Hircanus* perceyued that the Iudges had almost determined to geue iudgement agaynst the young man, and to make him away, he tooke pitie vpon him, and sayd, We wyll not geue sentence to day, to morowe is a newe day, and by that meanes deliuered him out of their handes. *Herode* knewe not afore that it was a matter of lyfe and death. That nyght therefore he fled to the king of Syria, declaring all what had happened vnto him. The kyng of Syria lette him haue a strong armie, and came with him him selfe, purposing to besiege Hierusalem.

rusalem. But his father *Antipater* and his eldest brother *Phaselus* came forth vnto hym, and rebuked hym, sayeing, Is this the reward that thou rendrest to king *Hircanus* that tooke pitie vpon thee, and woulde not haue thy blood shedde? Therfore they wylled him to depart from Hierusalem, vnto whom he condiscended, after he had once let the inhabitauntes of Hierusalem knowe what he coulde doo, and had shewed them his power. *Iulius* Emperour of Rome about that tyme, as he was worshipping in the house of his God, was murdered by the conspiracie of certayne of them whiche had serued *Pompeius* that was slaine, as is afore mentioned. The name of one of them that killed hym was *Cassius*, of the Countrey of *Macedonia*, who fledde thyther beyng afrayde to tary at Rome. This *Cassius* hadde great dominions in *Macedonia*. *Antipater* also of whom we spake, was a great scourge to the noble menne of *Iuda*, and a great deale soner man then was *Hircanus* hym selfe. Yea *Hircanus* coulde doo nothyng in comparison of hym, for he hadde no rule hym selfe:

but

but *Antipater* and his sonnes bare all the sway throughout the whole Realme. Moreouer, *Antipater* was in great estimation with all the kynges of that tyme. And forasmuche as he so sore oppressed the Iewes, they therefore hated him, and conspired to kyll him. There was a man in great authoritie about *Hircanus*, named *Malchias*, by whose meanes they wrought this matter. He corrupted the kinges butler with rewardes, to put poyson in *Antipaters* cup, whiche as soone as he had druncke, he dyed. These thinges his sonne *Phaselus* and Herod dissimuled and wincked at, as though they knewe nothyng. Notwithstandyng, they priuilie wyrt vnto *Cassius* that raigned in *Macedonia*, certifyng him of this deede. Soone after came *Cassius* to *Tyre*, from whence he sent messengers to *Hircanus* to come vnto him, who came, and with him *Malchias*, *Phaselus*, and *Herode*. *Cassius* enterteynyng them all in his lodgyng, wylled his men, that what so euer Herode bad them, they should doo it. Herode wylled them to kyll *Malchias*, they slue hym therefore sittyng harde by *Hircanus* side.

Antipatri ami-
me to of Iewes

side. *Hircanus* demaunded of the sonnes of *Antipater* the cause hereof: who answeared, Is it not manifest that king *Cassius* seruauntes slue him, and we knowe not why? Therefore *Hircanus* stoode in feare of *Phaselus* and *Herode*, being certayne that this was their deede. Wherefore he sayde vnto them, This *Malchias* was woorthy of such a death, for he was a craftie man & an vsurer. These thinges done, *Octauian Augustus*, brothers sonne vnto *Iulius* that was murdered, came vnto Rome: and the people of Rome made him their Emperour. He had a felowe in office, named *Marcus Antonius* his vncle.

Octauianus therefore seeing to the gouernement of Rome, sent *Marcus Antonius* to warre vpon *Cassius*, and to reuenge *Iulius* death. Vnto him *Hircanus* sent a present, a crowne of golde, in which were set sundry pretious stones, praying him to strengthen his kingdome in his handes, and to be a meanes of a league to be made betweene *Octauiã Augustus* king of kings, & him: as there was betweene him & *Iulius*, which *Antonius* graunted. About that tyme

tyme *Antigonus*, ſonne of *Ariſtobulus*, wyt to *Pagurus* kyng of the *Perſians*, to ayde him againſt *Hircanus*, to remoue him, and reſtore the kyngdome to him ſelfe, promiſing to geue him for his trauayle fiue hundred pounde weyght of golde, and a hundred Iſraelitiſhe virgins. So *Pagurus* geathered an hoaſt agaynſt Iſrael, and *Antigonus* departed out of Hieruſalem with much people of Iſrael that tooke his part, and ioyned them ſelues to *Pagurus*. Theſe came to Hieruſalem, beſieged it, fought many ſkirmiſhes, and gaue many great aſſaultes vnto it, tyll at length they vndermined the citie: then tooke they *Hircanus*, and ſlue *Phaſelus*. And to the intent *Hircanus* ſhoulde be cleane remoued from the prieſthood, *Antigonus* that had depriued him nowe of his kingdome, cutte of beſides that, one of his eares. But *Herode* eſcaped and fledde to *Auguſt* Emperour of Rome. *Pagurus* therefore hauyng made *Antigonus* king of Hieruſalem, returned home into *Perſia*, carying *Hircanus* as priſoner with him. But *Auguſtus* appoynted *Herode* to be kyng ouer all *Iuda*, geuyng to hym a very

Pacorus.

a very strong armie of the Romanes to obteyne it withal. In the way thyther, Herode met with *Alexandra Hircanus* daughter, and *Marimi* her daughter that she had by *Alexander* some of *Aristobulus*, and brought them agayne into the lande of Israel, where he tooke *Marimi* to wyfe, and solemnized the maryage with her in the mount of Galilee. For there the chiefe of all Israel dwelt: with whom he tooke peace. *Marcus Antonius*, companion in office with *Octauian Augustus*, about that time made a voyage throughout al the West countreyes, to subdue them vnto the Romanes, togeather with Egypt, Damasco and Syria. Him Herode accompanyed to the floodde of *Euphrates*, and helped hym not a litle. For the Arabians lay in wayte for him in the way, and interceptyng all that woulde ayde *Marcus Antonius*, slue them. But Herode met with them, and vanquished them. Wherfore *Antonius* was very glad of Herodes valyauntnesse, and brought him agayne into Israel, together with *Cassius* his captaine & lieftenaunt of his warres, hauyng also his letters to all the captaynes of Syria, after this tenour.

Ye

Ye shall vnderstande that our Loyde and maister *Octauian Augustus*, king of kings. hath appoynted Herode the sonne of *Antipater* to be kyng of all the lande of *Iuda*. Therefore as soone as these letters shall come vnto you, ye shall with all speede ayde hym. No man shalbe excused: al that can beare weapon shall goe with him to Hierusalem, to vanquishe *Antigonus* the kynges aduersarie: who so refuseth to goe with him, it shalbe lawfull for the warriours to slea him foorthwith. I *Marcus Antonius* haue sworne by my sword, that I wyl not alter this that I haue sayd. When the captaynes of Syria had read this, they resorted wholy to Herode, so that his hoast was wonderfully encreased. *Antigonus* hearyng of this, sent one *Pompeius* Liefetenaunt of his warres agaynst them, who fought a sore batayle with them, that much people were slayne on both sides, *Ioseph* kyng Herodes brother, was slayne in that batayle. Notwithstandyng, at length *Antigonus* hoast went to the woorse, and had the ouerthrowe. So Herode and *Cassius* proceeded to Hierusalem, and besieged it the thirde yeere after

Herode

Herode was made king of Israel. And when they had battered downe a peece of the wall, *Cassius* with the Romanes entred the towne, and made a great slaughter in Hierusalem. They entred also into the Sanctuarie, and attempted to enter into the *Sanctum sanctorum*, but *Herode* and his men lept betweene it and them, and stood with their drawen swoordes in the temple dooze, to withstande their enterprises. *Herode* was also displeased with *Cassius* for his crueltie, and saide, If ye wyl destroy al the inhabitauntes of the citie, vpon whom shall I raigne in this kingdome that *Augustus* hath geuen me? Wherfore straight way *Cassius* caused proclamation to be made through all his hoast, that no man vpon payne of death, shoulde kill one Israelite moe. This donne, *Herode* apprehended *Antigonus*, and deliuered him bounde to *Cassius*. He rewarded also *Cassius* souldiours both with golde and siluer. Then *Cassius* offered a present vnto the Lorde, a crowne of golde, for he was sore afrayde of Gods displeasure, because he hadde fought agaynst the holye citie. That done, he tooke his iourney, and returned

into

into Egypt, and *Antigonus* as pryſoner with hym. Thyther ſent Herode vnto him a royal rewarde, to make away *Antigonus*, and to murder him, fearing leaſt he ſhould make clayme vnto the kingdome agayne. Whereunto *Caſſius* conſented, and ſlue *Antigonus*. Thus was the kyngdome ſurely eſtablyſhed to Herode. Then made he warres vpon al the nations that were about hym, conſtrayning them to become tributaries, by which meanes he grewe to ſuche power, as neuer any of his predeceſſours were to be compared vnto hym. After al this, *Pagurus* kyng of Perſia, releaſed out of pryſon *Hircanus*, ſonne of *Alexander*, and promoted hym to be head of al the Iſraelites that were fled or flitted into the lande of *Sennaar*, and into the dominion of the Perſians, and he became theyr kyng. This *Hircanus* had a feruent deſyre to ſee the holy citie, and the houſe of the ſanctuarie: alſo howe Herode (whom he tooke for his ſonne) and his kyngdome dyd. Herode hearyng that *Hircanus* (who hadde ben pryſoner at Babylon) was nowe ſet at libertie, and in great honour, he was afrayde of

yt firſt kinge of any ſtraunger and he was yt iij kinge of the Iewes.

hym, mistrusting lest the Israelites would restore vnto them selues the kyngdome of theyr fathers. Wherefore he cast in his mynde howe to doo hym mischeefe. He then writ his letters vnto *Pagurus*, the contentes whereof were suche. Thou shalt vnderstande that *Hircanus* is he that brought me vp, and vsed me euer as his sonne. Nowe therefore since I came to be kyng in Hierusalem, I haue called to my remembraunce the goodnesse that he hath done to me, wherefore my desyre is to reward hym accordyng to his benefites. Therefore I requyre thee to sende hym to me: otherwyse assure thee selfe of warres betweene thee and the Israelites, with theyr confederates. *Pagurus* hauyng read this letter, sent for *Hircanus*, doyng hym to vnderstande, that yf he would goe to Herode, he myght: But notwithstandyng Herodes threates, he ceassed not to geue to *Hircanus* al good counsel he couldo, aduisyng hym to take heede of Herode, because he is (sayth he) a bloodshedder, a breaker of his league. And he hath called thee for no loue he beareth thee, but because he feareth thee. As long as thou lyuest, shal

he

he neuer sleepe sound sleepe, lest the kyng-
dome shoulde be deuolted vnto thee. It is
better therefore for thee to remayne here
in some honour, though it be not of suche
estate, then to goe thyther to dye with
great despyte, and ende thine olde age with
a blooddie death. Furthermore thou shalt
know, such is the disposition of mans hart:
If there be two menne, the one in honour,
the other in contempt, after tyme shall
come, that the dispysed shal be had in ho-
nor, & the honored to be neglected: neuer
wyl he that is nowe honoured and before
was in contempt, be content to see hym
that was before honored, nor speake frend-
ly to hym. For he wyl thynke, Hyther-
to accordyng to his accustowed maner, he
hath despysed me: howe much more when
his dominion is taken from hym, and his
seruaunt raigneth in his roome? More-
ouer, Herode knoweth ryght wel, that
mens hartes are enclined to hym that is
the true kyng. And it might so be, if thou
were meete for the priesthood, that he
woulde promote thee vnto it, and be go-
uernour of the kyngdome hym selfe. But
seyng thou art dismembred, hast one of thy

frendly ministred.

eares cut of, and thereby art vnmeete for the priesthood: thou shalt remayne in Hierusalem deprined, both of kyngdome and priesthood, whiche is vncomely for thee. Suche counsayle gaue *Pagurus* kyng of the Persians vnto *Hircanus*: yea, & al the Iewes that were in Babylon besought hym that he woulde not goe vnto Herode. Notwithstandyng he woulde not be perswaded, and why? For it was the Lordes wyl and his deede, that the iniurie done vnto the Sages, whom his father and graundfather slue, and the iniurie committed to *Honyauriga*, myght returne vpon his head, and be reuenged: so that no remnaunt of the house of *Chasmonani*, no name, no residue, no kynsman or posteritie, shoulde be left alyue. *Hircanus* therefore tooke his iourney towarde Hierusalem, and Herode came foorth to meete hym, embraced hym, and kyssed hym: after brought hym into his house, and feasted hym dayly, callyng hym his father before al menne, albeit in his hart he conspyred to murder hym. And that knewe *Alexandra* his daughter, and mother in lawe to Herode: who opened it vnto

y order dinner

Hircanus,

Hircanus, but he woulde not credite her at the fyrſt, tyl on a tyme he perceyued the matter cleare to be ſo: then deuiſed he how to flee to *Maloc* kyng of Arabia. He ſent therefore to *Maloc*, to ſende hym horſes and a charet to flee withal: but the meſſenger dealt vnfaythfully and lewdely with hym, for he brought *Hircanus* letters priuily vnto Herode, who rewarded hym wel for his labour, and bad him goe to *Maloc*, and to let hym knowe what anſweare *Maloc* gaue. The meſſenger vpon this, went and delyuered the letters to *Maloc*, who fulfylled *Hircanus* requeſt, ſent hym horſes and a charette, wrytyng in this ſort. I haue ſent thee horſes and horſemen, come therefore vnto me, and whatſoeuer thy hart deſyreth, I wyll doo it for thy ſake. So the meſſenger brought the anſweare ſecretely to Herode: wherevpon he ſent ſtrayght to the place in whiche he vnderſtoode *Maloces* menne to lurke, wayting for *Hircanus*, and cauſed to apprehende them alyue. Then Herode commaunded to call togeather the Elders, before whom he wylled alſo *Hircanus* to be brought, and of hym the

kyng demaunded: Tel me whether thou hast written any letters to *Maloc* kyng of Arabia? He answeared, I wrote none. Then was *Ristius* the messenger brought in as his accuser, and the men of warre also of Arabia that were apprehended, which declared the whole matter before the counsayle, so that *Hircanus* was quite dashed. Then the kyng commaunded hym to be put to death, and so was the kyngdome establyshed vnto Herode. The tyme that *Hircanus* raigned, was fourtie yeeres and sixe monethes. After the death of his mother, he raigned thyee yeeres, and *Aristobulus* his brother remoued hym, makyng hym priest. Agayne thyee yeeres after, he returned to his kyngdome, and raigned fourtie yeeres. Then *Antigonus*, sonne of *Aristobulus* depoled hym, cuttyng of his eare, and banyshed hym out of the holye Citie. So after when Herode his seruaunt came to the kyngdome, he returned to Hierusalem, and Herode shed his blood gyltlesse: yet he notwithstandyng had delyuered Herode from the handes of the elders, who woulde haue put hym to death, for the death of *Hizkias*. From

Herodes ingratitude.

that

th at tyme *Hircanus* wrought none euyl in the syght of the Lorde, nor offended hym in any great matter: saue onely in this, that he bare to much with Herode in sheadyng the innocent blood, wherefore his owne lyfe went for the other. Therefore happy is he that neuer forgetteth any part of his duetie. *Marimi* the daughter of *Alexander* the sonne of *Aristobulus*, the wyfe of Herode, had a brother whose name was *Aristobulus*: hym Herode woulde in no wyse promote to the high priesthood, because he feared the chyldren of *Chasmonani*, al though his wyfe made earnest suite and laye sore vppon hym for the same matter. But the kyng made high priest one that was nothyng of the kynrede of *Chasmonani*, whose name was *Haniel*. Notwithstandyng, when he hadde once dispatched *Hircanus* his wyues progenitour, father of *Alexandra* his mother in lawe: then he deposed *Haniel* the hygh priest, and preferred his wyues brother *Aristobulus* to the dignitie, who although he were but a chylde, yet he was wyse, and of good vnderstandyng, and beautifull withall, so that in all Israel

Judgement with parcialitie, no small offence.

was not a goodlyer nor hansomer young man, then he was. And this *Haniel* was the first that euer was deposed from that office of the high priesthood, for neuer dyd king of Israel attempt the like afore Herode: who dyd this to quiet his wyfe, and to fulfill his mother in lawes minde. Notwithstandyng this, *Alexandra* his wyues mother, was not content nor satisfied, for the death of her father was suche a greefe: but allwayes spake snappishly to the king, that he committed her to warde. Then she wrot to *Cleopatra* Quene of Egypt, wyfe vnto *Marcus Antonius*, a noble man of Rome, declaryng vnto her al the mischiefe that Herode had donne to the posteritie of *Chasmonani*, and desiring her of ayde. To whom *Cleopatra* made this answeare. If thou canst finde the meanes to come to me secretly, thou shalt perceyue what I wyll doo for thee. When *Alexander* had read the letter, she sent to *Aristobulus* her sonne the high priest, shewyng him that she woulde flee to the Sea *Iapho*, and from thence woulde take shyppyng into Egypt, perswadyng hym also to flee with her. We wyll (sayth she)

make

make two coffers, one for me, and another for thee: and we wyll with rewardes allure our seruauntes to cary vs out priuily, whereby we may flee to saue our lyues. This their deuise was perceyued of one of Herodes seruauntes, who foorthwith made the kyng priuie vnto it. The kyng commaunded his seruaunt that bewrayed them, that when they dyd conuey the coffers, they should bring them to him: which the seruaunt dyd. So when the coffers were brought to the kinges presence, he caused them to be opened, and tooke out *Alexandra* and her sonne *Aristobulus*, to whom the kyng spake sharpely, and rebuked them sore. But *Alexandra* aunswered him agayne as short, insomuche that the kyng moued with anger, flang away from her into his chamber, sayeing, It is better to sit solitarie in a corner of ỹ house, then with a brawlyng and skolding woman in an open place. The king dissembled the matter, and shewed no great displeasure. A yeere after as *Aristobulus* the high priest apparailed in his pontifical vestures, stoode in the temple nigh vnto the aulter to offer sacrifices, the Israelites

beheldē his beautie, his wyſedome, and behauiour in the miniſterie, whereat euery man reioyced, prayſing God that had not taken al away, but left one to reuenge the iniuries done to the houſe of *Chaſmonæi*. The kyng hearyng this, was ſore afrayd, and not a litle diſpleaſed, thinkyng to him ſelfe the Iſraelites would reſtore the kingdome of their fathers vnto him. He perceiued euery mans hart to be inclined towardes him: Wherefore he deliberated a whyle, & in the feaſt of the tabernacles, he remoued to *Ierichō* with all his houſeholde, whereas he made a great feaſt to al his nobles and ſeruauntes, placing them euery man after his degree before hym. *Ariſtobulus* the high prieſt he ſet vpon his ryght hande. And as they eate, dranke, and made meery, certayne of ỹ kings ſeruants were diſpoſed to go & ſwimme in *Iordane*. To theſe the king had geuen ſecrete commaundement, ỹ they ſhould deſyre *Ariſtobulus* to go & bath with them in *Iordane*, & then to drowne him. So when they were going, they came to *Ariſtobulus* & moued him to keepe them company, whiche he would not, vnleſſe ỹ king gaue him leaue: wherfore

before C[34

wherfore he asked ỳ king leaue, but he denied him at ỳ first, yet at length ỳ young man intreated him so instantly, that ỳ king bad him doo what he would. He went therefore with the other young menne to swim. The king toke his horse straightway, and returned to *Iericho* with al his traine, leauing ỳ young men behinde, whiche continued swimming till sunne setting, & as it began to be darke, they drowned ỳ priest *Aristobulus* amongest them. Whereof when tydinges came to the kyng, and it was knowen that he was dead, the people wept and made great lamentation, considering his vertue, nobilitie, and beautie, euery man was ful of sorow that he should haue so short a lyfe: and they bewayled so much, that it was hard afarre of. But *Marimi* chiefely, and *Alexandra* the young mans mother, coulde in no wyse be comforted. Yea, ỳ king also wept & made great mone, for it repented him that he had done so wicked an acte. Yet al the people knew wel yenough, that the thing was procured by the kyng: Insomuch that *Alexandra* his mother in lawe, letted not to tell it hym to his fare, that he was the murderer

Aristo drowned

derer of her husbande, and her father, and nowe last of all of her sonne: to whom the kyng answeared neither good nor badde. From that day forwardes there was perpetuall hatred betweene *Alexandra* and *Marimi*, and *Kiparim* ỹ mother of Herode, and *Salumith* his sister, that came of base and seruile blood. For *Marimi* cast in theyr teeth to theyr faces, that they were not of the seede of Israel: but prophane, vnholy, and of base byrth. Notwithstanding, Herode loued *Marimi* as his lyfe, wherefore he woulde neuer displease her as long as she liued, nor say so much to her, as why sayest thou so? These thinges done, *Marcus Antonius* a noble man of Rome, next vnto *Octauian Augustus* kyng of kinges, being sent by *Augustus* to warre vpon the kinges of the West countreys, raigned in Egypt, and by the prouocation of his wyfe, rebelled against *Octauian Augustus*, made warre with him both by sea & lande. And forasmuch as Egypt is nygh adioyning to the lande of Israel, Herode ioyned with him, & helped him. For *Marcus Antonius* had ayded him before in such sort, that no king durst meddle with him,

for

for feare of *Marcus Antonius*. Where vpon when *Marcus* conspired agaynst his Prince and Maister, Herode ayded hym with an armie, with horsemen, and with shyppes also agaynst *Octauian*. In whiche warres *Octauian* gat the victorie, slue Antonie and al his people commyng by shyp to the Isle of Rhodes, and so into the lande of Egypt. Herode hearyng that *Marcus Antonius* was slayne, & that *Octauian Augustus* was come into Egypt, he fayned for feare of the displeasure of *Octauian*. Yet at length he toke hart vnto him, prepared a royal present to be caried afore him, and folowed after hym selfe to *Octauian Augustus*. And settyng forwardes, he called *Ioseph* the husbande of *Salumith* his sister, whom he made cheefe of his housholde, commaundyng hym that if *Octauian Augustus* put hym to death, he shoulde poyson *Marimi* his wyfe, saying, It shoulde not be seemely for Kynges, that any meane and base man shoulde marrie with a kynges wyddowe, and sleepe with her vppon a kynges bedde. So then he toke his iourney towarde *Octauian Augustus*, who then was at the Rhodes, where

he

he understoode *Octauian* to be displeased with hym, for that he had ayded *M. Antonius*. Therefore assoone as Herode came to *Octauian Augustus* presence, hauing his crowne vpon his head, he toke it of, and fel downe prostrate vpon the ground at *Octauians* feete, saying, Most noble Emperour, I confesse my trespasse agaynst your maiestie, that I loued *M. Antonius* my companion in league, who was my neighbour and ayded me: and it is true, that your maiestie since the tyme you made me kyng, haue heard of mine assayes that haue happened vnto me, but neuer succoured me. This *M. Antonius* dyd not so. I confesse therefore that in his warres agaynst your maiestie, I ayded hym with an armie, with horsemen & shyps: Neyther went I out with hym for any warres vpon myne owne borders, but whensoeuer I went with him, I holpe hym to the vttermost of my power. When he was fallyng, I bolstered hym vp: and when he stumbled, I raysed him agayne. Amongst all these I protest also, that I woulde not be counted of your maiestie a breaker of league: but nowe *M. Antonius* is dead. Therefore

whether

whether that it shal please your maiestie to restore me to my former estate or no, forasmuche as I haue kept touche with *M. Antonius* agaynst your maiestie amongst other, yf you put me to death, you shal doo me no wrong, but iustice, because by the lawe of armes I haue deserued death. When *Octauian Augustus* heard hym speake so, he sayd vnto hym, Aryse thou kyng of Israel in peace, be of good comfort, & feare not, for thou art worthie to be nye, yea nerr to my person. I knowe that *M. Antonius* was incited by his wyfe, and would not folow thy counsel, for yf he had, I dare say he would neuer haue conspyred agaynst me. So he commaunded the crowne to be set agayne vppon Herodes head, & made a league with hym. Then they went both togeather toward Egypt, to be reuenged vpon *Cleopatra*. But that wicked woman when she sawe her citie to be ouercome, put on her most pretious apparel, & sitting vpon the throne of her kingdome, commaunded a viper to be brought vnto her: which assoone as she had suffred to styng her brest, she dyed. As *Octauian Augustus* came to the palace, and sawe her

her sit there, he reioyced that he myght be reuenged of her, and commaunded to thrust her from her throne: but when they came to her and founde her dead, it displeased *Octauian*, and greeued hym very sore. In this whyle, *Ioseph Salumithes* husbande disclosed vnto *Marimi*, that the kyng had commaunded, yf it so furtune hym to be put to death by *Augustus*, that he shoulde poyson her. Whereupon *Marimi* conceaued yet a greater hatred toward the kyng, insomuche, that when the kyng was returned in safetie, sounde, and with honour also from *Octauian*, and that all his menne and whole houshold reioyced greatly, *Marimi* shewed no countenaunce of gladnesse, no not when the kyng hym selfe tolde her howe greatly he was magnified and honoured of *Octauian*: but alwayes she was sadde. *Salumith* the kynges sister perceyuyng that *Marimi* so vexed the kyng, she tolde hym howe *Ioseph* her husbande hadde lyen with *Marimi* whyles he was with *Augustus*. But Herode (say what she coulde) gaue no credite to her woordes, knowyng that she enuied *Marimi*, vntyll

at

at lengthe he asked the cause of *Marimi*, why she reioyced not as other dyd, when he returned in safetie from *Augustus*, but was euer sad, whiche shewed her to haue some rancour and malice in her hart towardes him. She answeared, Thou hast sayde heretofore, that thou louedst me aboue all thyne other wyues & concubines: yet thou dyddest wyll *Ioseph* thy sisters husbande to poyson me. When Herode heard this, he was exceedingly abashed, that *Ioseph* had disclosed his secrete, and begamne to mistrust with him selfe that which *Salumith* had tolde him, that he had slept with his wife in deede, and vpon that had detected that secrete. Therefore he departed out of his palace in a great anger and rage, whereby *Salumith* perceyued that he detested *Marimi*, and therefore she accused her further, subornyng false accusers and forgers of lyes, to witnesse that *Marimi* woulde haue poysoned the kyng, wherest she hadde diuers presumptions also by her countenaunce. She added moreouer, yf thou (sayth she to the kyng) let her scape thus, she wyll speedyly destroy thee, and bereeue thee of

thy kingdome. The lawe geueth a man this counsel, If any man go about to murder thee, preuent him, and slea him fyrst. With this and suche like woordes, she so moued the king, that he commaunded to bryng *Marimi* foorth, and to be beheaded in the high streate of the citie. And as she was brought foorth vnto the market place of the citie, all the women of the citie folowed her. *Alexandra* her mother also cursed and rayled at her, sayeing, Come out, thou that hast abhorred thy husbande, and conspired agaynst thy lorde. *Axandra* wept also, as though it had benne for the wickednesse that her daughter hadde committed, thinking surely to please the king by that meanes, and to bleare his eyes, yf peraduenture he myght suffer her to liue, tyll she myght haue opportunitie to poyson hym. *Marimi* thus goeing to execution, helde her peace, and looked neyther to the ryght hande, nor to the lefte, nor yet feared death any thyng, knowyng that she was innocent in deede and thought, and therefore God woulde render her a good rewarde in the worlde to come. Wherefore she bared her necke

without

without feare, and they cutte of her head, shedyng ỹ innocent blood. But God made no delay in punishing the same: for there fel a sore plague and pestilence in the house of Herode, so that his chiefe seruauntes, his noble women and concubines dyed sore thereof. Yea, throughout all Iudea raigned the pestilence vehemently: which affliction all Israel knewe well yenough chaunced vnto them for the blood of *Marimi*. They cryed therefore vnto the Lord, sayeing, Wylt thou for the offence of one man, deale so cruelly with the whole congregation? The Lorde tooke pitie therefore vpon the lande, and withdrewe the plague from the people. The king repented him also, that he had shed blood without cause: and sore so grewe in his hart, that he was sicke, and at deathes doore. Then *Alexandra Marimis* mother, sought meanes howe to poyson hym: Whiche beyng vttered vnto the kyng, he commaunded to apprehende her, and to kyll her. In this manner dealt Herode with all the posteritie of the *Machabees*, leauyng none alyue that were called by that name. He put to death also *Ioseph*, the

husbande of *Salumith*. The king had two sonnes, *Alexander* and *Aristobulus*, by *Marimi* his wyfe. They were both at Rome when their mother suffred, for their father the king hadde sent them thyther to learne the Romane tongue. When they hearde tydinges of their mothers death, they wept and mourned for her, hatyng their father for his crueltie. Soone after, the king their father recouered of his sickenesse, was established in his kingdome, builded strong cities, and rose to great prosperitie. In ỹ. 13. yeere of his raigne, there fel a great dearth in the lande, wherfore ỹ king tooke out of his treasure much golde and siluer, and pretious stones, wherewith he sent into Egypt, and procured plentie of corne, and refreashed with bread all that lackt, and was in distresse of hunger: yea, he spared not his owne proper goodes. And not onely to the Israelites shewed he this liberalitie: but also to all that came vnto him out of other straunge nations, hearyng of his renowme. Moreouer in all his warres he hadde good fortune. Besides this, he thought it good to renewe the

house

house of the sanctuarie, wherevpon he deliberated with the Israelites, to haue their aduise for the building of it, after the same quantitie & measure that Solomon king of Israel builded it. For the Iewes returnyng from captiuitie in the time of *Coresch*, began to builde it after the measure that *Coresch* prescribed them, and not as it was afore. The people of Israel hearyng that the king was purposed to pull downe the temple to the grounde, and builde it a freshe, they made him none answeare, fearing lest when he had pulled it downe, he would not be so hastie to builde it vp agayne. But the king perceyuing what they feared in their mindes, sayde he woulde not slacke the matter, nor rest tyll he had brought it to passe. He saide moreouer, that he woulde take out of his treasure plentie of golde and siluer, and geue it to grauing: also precious stones, stones of *Thasies* and *Marble*. To the Carpenters also and Masons, he woulde deliuer timber and stones, golde and siluer, brasse and iron, to make all thinges necessarie to the woorke. Wherefore yf he pulled downe the house, he was able to buylde

the temple buil ded.

yt temple twyse builded by Zorobabel and Esdras.

Cyrus.

it strayght wayes agayne. So he pulled downe the houle, and repayred it agayne, and finished it in length a hundred cubites, in breadth likewyse a hundred cubites, and in heyght a hundred cubites, all of white marble, so that the whole height of ỹ stone wooꝛke was in all, a hundred and twentie cubites. For the fundation was twentie cubites within the grounde, and a hundred aboue. The breadth of euery stone was twelue cubites, and the thickneſſe thereof eyght cubites, euery stone was of lyke bigneſſe. The gates of the houſe he couered with fine golde and precious stones finely set therein: the thresholdes were of siluer, and the toppes also. He made also a vine of gold, a marueylous cunnyng peece of wooꝛke, the armes thereof or bigger braunches, were glittering golde, the lesser braunches, slips, or lateſt shutes, of golde somewhat red, and all aboue was yelowe golde, wherupon hung clusters of Cristal. The vine was so great, that it wayed a M. pounde wayght of pure golde. In all the wooꝛlde was not the lyke to be seene. He made also a porch, & before the porche, two walles of siluer, marueylous cunningly

Hierusalem edified. 19 yeares before Ch

ningly wrought. Behinde the house towarde the west, he made a court of .cl. cubites long, and a .c. in breadth, whiche was paued with pure marble. Toward ỳ south and north, the length of the court was also cl. cubites, and a .c. in breadth. He erected in it also a .cl. pillers of white marble in foure ranckes. The length of one rancke was .xl. cubites, and euery piller was .xl. cubites high, & three cubites thicke. The pillers were all of like measure, as the court of the north side, & of the south, was also of like measure, with all the pillers thereof. Towarde the east, the court conteyned .720. cubites, euen to the brooke *Cedron*. No man euer sawe the lyke buyldyng in al the worlde. The vine that he made, placed he before the porche. In the extreme partes of the court, he made also walkes and galleries of suche height, that they that walked therein, might easily stirr the waters runnyng in the brooke *Cedron*, by the space of a cubite. Betweene the porch and the house also (as though it were a bayle or partition) the kyng made a wall of siluer, of halfe a handfull thicke. In the which was a doore of beaten gold,

and vppon the gate, a swoorde of golde of twelue pounde waight. There were certayne poses grauen in the swoord, as this. *What straunger soeuer approcheth nigh her, let him dye for it.* So the thinges that Herode made in the temple, were woonderfull: neyther was there euer heard of in al the woorlde, any kyng that was able to make suche a buyldyng. When the woorke was finished, the king sent to *Sarons* his pastures for his catell, from whence were brought him three hundred young bullockes, and very many sheepe, accordyng to his princely estate. So then they dedicated and halowed the house with great ioy and gladnesse. There was one certaine day in the yeere, when as the king was euer accustomed to make a great feast to all his court, to all his nobles and Sages in Israel. Agaynst that selfe same day the king was minded to finishe his woorkes, whiche made both him more gladde, and all his people. The same also commaunded he to be donne in all the prouinces of his kyngdome, sendyng his letters by his purseyuauntes to the noble menne, captaynes, and presidentes

12 yeare before Ch

of

of the prouinces, that they shoulde obserue that day after the same maner euery yeere. The people also that were flitted into their enimies countreys, their head rulers and captaynes came out of euery countrey farre and neere to see the house and the king, for they coulde neuer beleeue it, tyll they had seene it: and when they hadde seene it, it exceeded farre that they had hearde of it. These thinges done, the kynges two sonnes, *Alexander* and *Aristobulus* whiche he had by *Mariami*, came home from Rome to Hierusalem in a great heate and furie, with a strong companie, yea their hartes were very hautie also: for *Alexander* the elder, had maryed the king of *Capadocies* daughter, and *Aristobulus*, the daughter of *Salumith* the king his fathers sister. These comming to Hierusalem, went not to the court to doo their duetie to the kyng theyr father, neyther woulde see him: whereby the kyng geathered, they went about some mischiefe agaynst him. Moreouer, all his meme gaue him warnyng to take heede of them, and to keepe his power or garde about him. He hadde a wyfe of

base stocke out of the countrey, before he came to the kyngdome, by whom he hadde a sonne named *Antipater*. And when he had put *Marimi* his beloued wyfe to death, he called home his wyfe whiche he had disdayned before, to his courte. Wherefore nowe seing the two sonnes of *Marimi* hated hym, he appointed *Antipater* his sonne to be his heyre apparaunt, and to rayse his estimation, gaue hym all his treasure, made hym lorde & ruler of al that he had, affirming ỳ he shoulde raigne after hym. This *Antipater* had a subtyle wyt and a craftie, and this talke was dayly to his father, If it lyke your Maiestie, whereto should you geue me all these thinges, when as these two lions shalbe euer in my top, and redy to destroy me. By suche surmised meanes he rayled discorde and hatred betweene them and their father, albeit the kyng was loth to hurt his two sonnes. Not long after, he toke his iourney to Rome, to *Octauian*, and his sonne *Alexander* wayted vpon him, hoping that *Octauian* woulde be a meanes for him to turne his fathers hatred from him, & put all malice out of his minde. When

the

the kyng was come thyther, *Octauian* reioyced muche of his comming, sayeing, I haue thought long to see thee. To whom hast thou left the lande of Iuda? Herode answeared, for the homage that I owe vnto my lord the Emperour, I am come to appeare before him, & to declare my chances with this my sonne his seruannt. So he tolde him ỹ whole matter, from the beginning to the ende. Then *Octauian Augustus* blamed the young man, because he hated his father. The young man answeared, Howe can I otherwyse doo? Howe can I forget the most chaste wombe that bare me, whiche was of the holy stocke. If I forget my mother that was slayne giltlesse & without crime, then let me forget my right hande. These and suche like spake ỹ young man, not without teares, in the presence of *Octauian*, so that his bowels was much moued: and the noble men also that were about *Octauian*, coulde not abstaine from weeping, but lamented greatly. *Octauian* first reproued Herode for his great transgression and cruelty: then laboured he to pacifie the young manne with comfortable woordes,

biddyng him to honour his father, and to submit him selfe vnto him. When he had donne as he was wylled (for he would not striue against the Emperours commaundement) *Octauian* tooke the young man by the hande, and put it into Herodes bosome. Then his father kissed and imbraced him, so that they both wept. After that, they tooke their leaue and departed from *Octauian*, who comforted them, and gaue them a gifte, committing it into Herodes handes. Herode yet perceyued, that the hatred of the children of *Marimi* would not be appeased. Whereuppon when he came home to Hierusalem, he called togeather all the elders of Israel, and sayde vnto them, I had determined once to place one of my sonnes, captayne ouer the people of the Lorde, but I myght not doo it without the consent of *Octauian Augustus*. Nowe therefore I haue appoynted my three sonnes, and haue diuided my kingdome equally amongst them. Helpe ye them agaynst their enimies, but in no wyse shall ye helpe one of them agaynst another. And yf ye perceyue any breache of freendshyp betweene them, doo

that

that lyeth in you to take it away. Where-vnto he made them sweare presently in Hierusalem: and the bond made, eche man departed home to his house. But for all this, the hatred betweene *Antipater* & his two brethren was nothing diminished. For he feared them, because they were of the house of *Chasmonani*, and alied with kinges of great power. He suborned therfore false accusers, to say vnto ỹ king that the young men, sonnes of *Marimi*, were determined to destroy him. Likewyse he set variance betweene *Salumith* and them: for she was in greater estimation then he, insomuch that the king did nothing without her counsel. The same wrought he also betweene *Pheroras* the kinges brother and them. But to *Salumith* he sayd, Doest thou not consyder howe the sonnes of *Marimi* knowe that their mother was put to death by thy counsel? Therefore yf they may bring to passe to make the kyng away, they wyll hewe thee to peeces. But when the young men heard of this, they came before the kyng, and sware, they neuer intended to hurt their father, and with weeping they perswaded the kyng

that

that he beleeued them, and they gate his fauour agayne. Whereat *Antipater* was not a litle displeased: wherefore he hyred false witnesses, to say they sawe *Alexander* the kinges sonne vppon a certayne nyght, with his swoord drawen before the kinges palace, mindyng to murder *Antipater*. He suborned also certayne of the kinges seruauntes to witnesse agaynst *Alexander*, that he should geue them great rewardes, to allure them to his pleasure, and to abuse them in vnnatural venery: whiche they refused. Moreouer, that he desired them to poyson the king: whiche they woulde not also agree to doo. Whereupon the kyng was sore displeased towarde him, commaundyng not only him, but al that tooke his part, or defended his integritie, to be apprehended and put in prison, that execution myght be donne vppon them. Then *Alexander* wrytte vnto *Archelaus* his father in lawe, desyring him to come to Hierusalem to his father Herode. This *Archelaus* was a very wise man, and a notable counsellour. When he was come to Hierusalem, Herode was very glad of his comming, and demaunded what matters brought

brought hym thyther at that present. He answeared, I haue heard that *Alexander* thy sonne, and my sonne in lawe, hath attempted to rebel agaynst thee: it is not possible but my daughter his wyfe should be accessarie of this thing, and yet she hath not shewed it vnto thee: wherefore I vtterly detest her, as one that hath conspired agaynst thee. Yet neuertheless, I knowe well that for ỹ loue thou beareſt vnto me, thou wouldeſt spare her: for this cause I am come vnto thee, that when thou haſt put thy sonne to death, I also may slea my daughter: For it is better that we shoulde make them away, then they vs. Herode hearyng this, was very glad, and gaue credite to his frendship. When *Archelaus* perceyued that Herode had a good opinion of him, he altered his communication, saying to ỹ king, First let vs diligently examine & wel trie the cause, forasmuch as there are many falſe witneſſes and lying persons in the worlde: and let vs not shed innocent blood vpon an vncertaintie. For *Archelaus* had great presumptions, ỹ Herode had geuen to light credite, knowing how redy he was to heare an euil tale,

which

whiche was the cause of all the mischiefe that befell vppon the people of his house. Well, Herode thought his counsell good. One of them that accused the kinges children, was *Pheroras* the kinges brother, and to say the trueth, he was the chiefe of all. Herode loued *Archelaus* the kyng of *Capadocia* as him selfe, whiche *Archelaus* perceyuing, turned his talke to rebuke the kyng, sayeing, Thou art nowe waxen olde, and well stricken in yeeres, thou sufferest these backbiters to rule thee, who stirre thee to woorke all these mischiefes in thy house? Yea *Pheroras* thy brother hath falsely prouoked thee agaynst thy sonnes. When *Pheroras* hearde these woordes, he was sore afrayde: for in deede he had seduced the kyng. Therefore came *Pheroras* to *Archelaus*, and besought him to saue his lyfe? *Archelaus* aunswered him, If thou wylt obtayne pardon for thy wickednesse, come and fall before his feete, and confesse that thou hast spoken falsely agaynst his sonnes: then wyll I promise thee, that he shalbe mercifull vnto thee, and to his sonnes. *Pheroras* dyd so, confessed that he

had

had falsly accused the kyngs sonnes. Then *Archelaus* besought the kyng for pardon, and he graunted it. After that, he intreated hym that the young menne might be dismissed and delyuered out of pryson, which the kyng commaunded to be done. The young men therefore came to the kynges presence, and fel downe before his feete, and the kyng was lowyng vnto them, embraced them, & kyst them. He made great ioy also that *Archelaus* came in so good an houre vnto hym, to whom he gaue for a gyft seuen hundred poundes wayght of gold, with many pretious stones, and concubines, and dismissed hym. But *Antipater* agayne suborned falle accusers, & wrote counterfayte letters in the name of the kynges sonnes, to one of the captaynes, declaring howe they woulde conspyre and kyll the kyng: and by suche meanes he encreased the enemities betweene them and theyr father dyuers wayes, that the kyng commaunded them to be put in pryson, and most strong irons to be layde vpon them. Besydes this, *Antipater* hadde surprised and wonne the hartes of the kynges cheefe rulers and seruauntes,

that they procured his barber to beare false witnesse agaynst *Alexander*, howe that he hyred him to kyl the kyng at such tyme as he shoulde shaue his beарde. When the kyng heard his barber speake, he was wonderfully troubled in his mynde, insomuche that he sayde, I am weerie of my lyfe, to heare these pickthankes that open myne eares and fyl my head with tales. I can doo no way better, then to geue charge, that whosoeuer bryngeth me any suche accusations hereafter of any body, he shal suffer death for it. Wherefore he commaunded the barber to be slayne, and his two sonnes to be brought foorth, and hanged vpon gallowes, sheddyng theyr innocent blood. Then reioyced *Antipater*, supposyng hym selfe to be as sure of the kyngdome, as though he hadde it in his handes, when as he was not aware, that *although he were neuer so hygh aloft, yet was there one aboue hygher then he, who considered his dooynges*. *Alexander* had two sonnes, *Thigarus* and *Aristobulus*. And *Aristobulus* had three sonnes, *Herode*, *Agrippa*, and *Alexander*. When the kyng returned to Hierusalem (for he

Tygraues.

was

was in Samaria by the lake syde, when his sonnes were put to execution) he commaunded that his nephewes shoulde be brought to the court, and takyng pitie of them, embraced and kyssed them, weeping very sore, both he and al his seruauntes: for it greatly repented hym of the heynous deedes that he had done. But when the tyme of ỹ mournyng was past, he caused to cal al the cheefe of Israel togeather, and sayde vnto them, I am nowe growen in age, and waxen gray headed, vncertayne howe shortly I shal dye. I see here before me these litle fatherlesse chyldren, whiche I neuer can beholde without great anguishe of my mynde: For when I looke vpon them, I cal to my remembraunce what great domage I haue done vnto theyr father in my rage and headlong furiousnesse. Nowe therfore I would commit them to the tuition and custodie of some man that might be a patrone, and as a father vnto them, to succour them continually to his power. All the people answeared, that he had well spoken. He spake therefore vnto his brother *Pheroras*: Thou shalt be theyr patrone, &

to take vpon hame.

defendour, and shalt geue thy daughter to
rosshid married *Thigarus Alexanders* sonne. He commaunded also his sonne *Antipater* to geue his daughter to Herode the sonne of *Aristobulus*. And the mariages were knit, and compositions made in the kyngs presence. When *Antipater* marked the loue that the kyng bare towarde his nephues, he began to be in great care: for *Thigarus Alexanders* sonne, had a graundfather by the mother side, a kyng of great power, namely *Archelaus* kyng of Capadocia. He falles downe therfore at the kynges feete, to dissolue and breake the freendshyp that he bare towardes his nephues, and to leaue speakyng in theyr cause as he hadde done: but he preuayled nothyng. Therefore he left his father, and went to *Pheroras* the kynges brother, made a confederacie with hym, and desyred hym to frustrate the bonde that was betweene hym selfe and Herode, and also betweene him and *Thigarus*, the sonne of *Alexander* that was hanged. So *Pheroras* came to the kyng, turned his mynde, and dissolued the couenauntes of maryage. This donne, *Pheroras* and *Antipater*

(that

(that ſate vpon the kynges throne) were become great freendes, banketting one the other day and night, and deuiſing their matters. When this came to the kynges eare, he was ſore afrayde of their traynes, and commaunded that his brother *Pheroras* ſhoulde for euermore be banished the court. *Antipater* his ſonne was ſent to *Octauian Auguſtus* to eſtabliſhe the kyngdome vnto hym, & to enter in league with hym. For Herode was ſo olde, that he coulde not goe. *Antipater* iourneying towarde Rome, paſſed through Egypt, deſyrous to ſee it before the death of his vncle *Pheroras*. And as he trauayled by the hygh wayes of Egypt, there came a certayne marchant hauyng a vyal in his hande cloſe couered, whiche cryed, ſaying, Who wyl buye a thyng of a great price before he ſee it, or knowe what it is? *Antipater* marueyled at his wordes, and aſked hym what was in the vyal. But the ſeller tolde hym not what it was, before he had bought it, and payde deare for it. Then whiſpered he in his eare, tellyng hym that it was a ſtrong poyſon, that woulde kyll one out of hande. This vyall *Antipater*

tipater sent to *Pheroras* to be kept vntyl he returned from Rome. In the meane season *Pheroras* dyed, and his wyfe hydde the vyal. After when *Antipater* came home agayne from Rome, *Pheroras* wyfe and he fel at variaunce, insomuche that she obiected vnto hym that he was the cause that *Pheroras* was banished the kynges presence, the sorowe whereof was his death. On the other syde, *Antipater* went about to accuse her, sowyng discorde betweene her and the kyng, to stirre hym agaynst her. He suborned also a certayne *Eunuch* or gelded person, to goe vnto the king, and enfourme hym, how that at what tyme as he tooke displeasure with *Pheroras* his brother, and banyshed hym his presence, *Pheroras* procured a strong poyson, and gaue it to his wyfe, commaundyng her to destroy the kyng therewith. The kyng hearyng this, was wroth with the *Eunuch*, and sayde, I searched for that venome long agoe, when it was noysed that my householde seruauntes woulde geue it me to drynke, but I coulde not fynde the thyng to be true. Yea, I haue ben to rashe in suche matters: for I put

my

my wife *Marimi* to death without a cause, and *Alexandra* my mother in lawe, with my two chyldren. When *Antipater* heard that the kyng credited not the *Eunuch*, he made sute to the kyng to sende him to *Octauian* the seconde time: for he was afearde for the Vyall that was in *Pheroras* wyues house. He had wrytten also with his hande, howe that he sent it, intending therewith to poyson ỹ kinges sonnes chyldren. *But he that prepareth a pitte for another, oft tymes falleth into it hym selfe.* So desyring the kyng to send him, he let hym goe. After this, the king commaunded to make searche, yf the *Eunuches* woordes were true or no: he sent fyrst of all *Pheroras* householde seruauntes, examined them whether euer they coulde perceyue that *Pheroras* was in mynde to hurt hym. They all sware, no. Then the kyng commaunded to scourge them very sore: but they confessed nothyng, although some dyed vnder theyr handes in the examination. Some he ordered with diuers kynde of tormentes, of some he caused to plucke out al their teeth. And as he bad scourge a

certayne woman seruaunt, which had ben very trustie to *Pheroras*, at length when she coulde no longer stande for strokes, she cryed out, and sayde, The holy and blessed God reuenge vs of *Rostios* ỹ kinges wyfe, *Antipaters* mother, which is cause of this. The king hearing these wooꝛdes, bad let her alone, she wyll disclose all. Then spake she, *Antipater* made feastes euery foote for thy bꝛother *Pheroras* and him selfe, and as they eate and dꝛanke, they deuised howe to poyson thee, specially when as *Antipater* was goeing to *Octauian*. Foꝛ they sayde; Except we destroy hym, he wyll destroy vs, as he hath donne all the chyldꝛen of his house. Moꝛeouer, he loueth the chyldꝛen of his sonnes that were put to death, whiche growe apace, and it is possible he may aulter his minde, and make one of them kyng. *Antipater* also sayde to thy bꝛother, The kyng makes as though he were muche my freende, but I trust hym not. He gaue me (sayth he) a hundꝛed pounde wayght of golde, but all that satisfieth not me. When the kyng hearde this, he tolde howe he hadde geuen *Antipater* this

golde

golde secretly. The woman sayde moreouer, There is yet a Vyall of strong poyson in *Pheroras* house, that thy sonne sent out of Egypt. Straightway the king sent to *Pheroras* wyfe, that she shoulde bryng hym the Vyall of poyson her owne selfe. When she espied the kynges Eunuches come to fetche her whether she shoulde or no, she gate her vp to the top of the house, and cast her selfe downe headlong to kyll her selfe, because she woulde not see the kyng, nor abyde his tormentes. But she dyed not thereof, wherevpon the kynges messengers brought her in a horse litter, and set her afore the kyng. Then she confessed vnto hym, howe *Antipater* his sonne had conspired with *Pheroras* to kyll hym with a strong poyson that he had bought in Egypt, and sent to *Pheroras* when he went to *Octauian*: and howe that *Pheroras* beyng at the poynt of death, repented him thereof, chargyng that we shoulde neuer geue that venome to *Antipater*, but poure it out vppon the grounde, that the kyng myght not be poysoned therewith: and I dyd as he bade me, cast it out all, saue a litle that I kept in the glasse

bottome, for I euer feared that whiche is nowe come to passe. Then at ꝑ kinges commaundement, the Vyal was brought forth before him, and there was a litle of the venome left, wherefore they gaue better credite to her woordes: so that ꝑ kyng was content with her, and bade his phisitions heale her, and she recouered. This donne, the king wrot to *Antipater* to come home with speede, because I am old (sayth he) and weake, vncertayne howe shortly I shall dye. The king hadde yet also two other sonnes at Rome, *Archelaus* & *Polimus*. So when *Antipater* wrytte to aunsweare his fathers letters, he signified vnto him, that his two sonnes had diffamed the kyng, and slaundered him vnto *Octauian*. But the king answeared him, Come and bring them with thee, and I wyll order them as thou thinkest good. Notwithstandyng, *Antipater* lyngred and delayed for the space of sixe monethes, to see yf he might learne somwhat of his fathers doinges, but he coulde heare nothyng. The messengers that his father had sent, lay vppon him euery day, and vged hym to make speede. Therefore at the seuen

monethes

monethes ende, he tooke his iourney towardes *Iudea*, and came to *Cesarea*. There heard he that his father had taken displeasure with his mother, and banished her the court, but he could not learne what should be the cause: therefore he was stroken in suche feare, that he woulde haue gonne backe agayne and left his iourney. But they that wayted vppon him, being desirous to goe home to their houses and families, crafted with him, and perswaded him, that yf he should nowe returne backe out of his way, he shoulde iustifie his enimies sayeinges to be true. But yf thou come once to thy fathers presence (say they) who loueth thee so intirely, thou shalt preuayle agaynst thy foes, & get the vpper hand of them that troubled thee. So he folowed their counsel, and came to Hierusalem. When he entred into ỹ citie, no man came fooyth to meete him, nor once to byd him welcome home. For al ỹ people hated him for his lyes, slaunders, peruerse and wicked counsel, but chiefely for feare of the king. Yet went he forwarde to the court, although with a fearefull hart. When he came to the kinges presence, he fell downe

and

and dyd his duetie: but the kyng turned away his face, & coulde not abyde to looke vpon hym. He went home therfore to his house with a heauie hart, hanging downe his head, and hyding his face. There his mother tolde him howe their counsell concernyng the Vyall of poyson was bewrayed, and howe the king was woonderfully incensed towardes him, that increased yet his feare more and more. The next day by the kinges commaundement he was brought foorth: and before all the chiefe of Israel assembled togeather, the king sate to iudge *Antipaters* cause. There rehearsed the king vnto them his sonnes lewdenesse and lyes, howe he had seduced him, and incited him to kyll his children that were of the kinges blood, farre better and more vertuous then he: insomuche that with a loude voyce the kyng burst out and bewailed his wyfe *Marimi*, whom he put to death without a cause, & his two sonnes, that they that were farre of, myght heare him. Then *Antipater* lyft vp his head, and beganne to speake crafaly and subtilly. First he forgot not to geue gentle woordes to pacifie his fathers wrath,

(but

(but that he coulde not do.) After he fel to intreatie in suche sort, that al the nobles were moued to pitie, and bewayled his euyl fortune, not without teares: saue only *Niraleus* the kynges secretarie, who loued the kynges chyldren that were put to death. He rebuked them al that were sory for the calamitie of *Antipater*, crying with al his might, Where are ye *Alexander* and *Aristobulus* that were slaine gyltlesse? Lyft vp your heads & behold this bloodie and wycked man fal into the pit which he hym selfe made, see howe his foote is catched in the net that he layde hym selfe for other. Marke you not howe your maker reuengeth your death, and requyreth your blood at his hande in the tyme of his destruction? For the wycked man is spared vntyl the tyme of his death. So the kyng him selfe very muche insensed, sent to fetch a condemned person out of pryson: who beyng brought before them, and tastyng a litle of the poyson in the vyal, fel downe starke dead foorthwith. Then the kyng commaunded *Antipater* to be caryed to pryson, and to be layde in strong irons. The.xl.yeere of his raigne, whiche was

the

the.lxx. yeere of his age, kyng Herode fel sicke, and no remedie, no phisicke could be found to helpe him: neyther his seruantes nor phisitians could procure hym any rest, so greeuously came his desease vpon hym, with shortnesse of breath, and through the anguishe of the manifolde euyls that had happened vnto hym by his owne folke. Whereupon he cryed out, saying, Wo may he be, that hath none left to succeede hym in his kyngdome, nor none to goe before his coffen, and mourne for hym at his death. Then called he to his remembrance his wyfe *Marimi* and his two sonnes, rehearsyng them by name, howlyng and weepyng styl continually. Vppon a certayne day when his sickenesse came sore vpon him, he called to his seruantes to fetche hym some pleasaunt apple, to see yf he myght comfort his hart: and when they had brought it, he asked for a knyfe to cut it, and one was brought hym. Then he geathered his strength vnto hym, and reared hym selfe vp vpon his left arme, and perceyuyng his lyfe to be ful of sorowe and lamentation, he tooke the knyfe with his ryght hande, and fetched his

sway

sway to thrust it into his belly. But his seruantes stept to him, & caught his arme, holdyng his handes, and woulde not suffer hym to doo it. Then wept he soze and all his seruauntes, that the voyce was heard out of the court, and shortly al the citie was in a sturre, saying, The kyng is dead, the kyng is dead. *Antipater* beyng in the pryson, heard the noyse, and asked, What businesse is this? They answeared hym, The kyng is dead.

Then was he gladde, and reioyced wonderfully, saying vnto the Jaylours, Strike of myne irons, and let me out, that I may goe to the palace, and I wyl remember thee with a good turne. The keeper answeared, I feare least the kyng be yet alyue, I wyl goe therefore & knowe the trueth, and come agayne by and by. *Antipater* sawe he coulde not get loose, and wept for anger at the keeper. So the keeper came to the courte: whiche beyng tolde to the kyng, commaunded him to be brought to his presence. Then the kyng asked hym, What did *Antipater* (I pray thee) when he heard this mournyng, and that I was dead? The keeper answeared:

answeared: he was very glad thereof, and when he would not smite of his irons and let hym out, he wept for anger. The king cryed out vnto his Lordes, see howe he hateth me beyng yet in pryson: yf he were here, he woulde doo what he could to kyl me. He woulde not doo as my seruauntes dyd, make haste to wrest the knyfe out of my hande. As true as God lyueth, he shal neuer haue that he gapeth for. So the kyng commaunded he shoulde be put to death. And there was not one that woulde entreate for hym, or desyre the kyng to the contrarie, but euery man was glad of his destruction. The kyng commaunded the keeper to bryng hym foorth to the market place: whiche done, his head was smitten of, and so he lept besydes his purpose. The kyng commaunded moreouer his body to be taken, and caryed to the citie of *Ankalia*, there to be buryed, and not in the citie. That doone, and the people beyng returned from the buriall, the kyng sent to call all the nobles of Israel togeather, and enforsyng his strength, he sate vp in his bedde, and commaunded to cal his sonne *Archelaus*,

Hircanum.

vpon

vpon whom he laide his handes, and made him king ouer Israel. Then showted euery man: God saue the kyng, God saue the kyng. The kyng liued fiue dayes after the execution of *Antipater*, then fainted and dyed. The time that he raigned ouer Israel, was fourtie yeeres. He was a woorthy warrier, a wyse & a prudent man, a goodly man of person, hauing God on his side. He loued euer the Sages, *Hillel* and *Samai*, with their companies. He enriched the seconde house, more then all other kynges, and was more liberall, then all the kinges that were before him. His gyftes and rewardes were riche, for he counted golde and siluer, as chaffe and stones. He kept Israel in quiet and peace from all their enimies. He buylded also a more royall temple, then dyd kyng Solomon. But he made the yoke of tribute and exaction in Israel heauyer, and gaue open eare to euyll tonges. He was a cruell bloodshedder of poore and innocent persons, and *Archelaus* his sonne raigned in his roome. He wylled before his death, that they shoulde burie him in the citie *Erodion*, two dayes iourney and a

halfe from Hierusalem. So they put him in a coffin couered with golde, set here and there with pretious stones. The bedde vnder him was wrought with golde and full of pretious stones. Likewyse, vppon his head was a cloth of raynes, powdred with pretious stones, and vppon that, a royall crowne, made fast to the left side of the coffin, and vpon the right side was the regall scepter: vpon the Beere was also a cloth of raynes, very thicke powdred with pretious stones, Cristal, Aimethistes, and very many Saphyres. Then all the chiefe men of warre went about him in theyr coates of fence, and drawen swoordes in their handes, with helmets on their heades, as in time of warre. After them, came *Archelaus* his sonne that was made king. Then folowed him all the people. There were fiftie of his seruauntes that went about the Beere, with euery man a chasindishe of golde in his hand, wherein they burnt sweete woodes and perfumes, euery foote castyng vppon the hearse pure myrrhe, as many as went about him. He was borne by certayne great lordes and noble men of Israel vpon their shoulders,

goyng

going leasurably, and with a maiestie, tyll they came to *Erodion*, where they buried him with great honour, that like was neuer done to any king. These thinges done, there resorted togeather such as hated Herode, and were weery of their owne liues whyles he liued, reioysing that they hadde scaped his handes, sayeing, We haue looked till our eyes bleared, wayting for the death of Herode, that tyraunt and bloodshedder, that oppressed vs with such heauie yokes, and left vs nothing to liue on, for the great tributes and taxes that he layde vppon vs: Yet nowe *Archelaus* his sonne is woorse then he. Wherefore they consulted togeather, and cast their mindes and good wylles towarde *Antipater* the sonne of *Salumith* the kinges sister, one of the blood of *Chasmonani*, and went with him to *Octauian Augustus*, requesting him to translate the kingdome from *Archelaus* to *Antipater*: but he woulde not graunt them their suite. Yea, rather he confirmed & assured the kingdome to *Archelaus*, who wrought wickednesse in the sight of the Lord. For he maryed his brother *Alexanders* wyfe, that had children by

Alexander, and committed other many great offences. The.9.yeere of *Archelaus* raigne, it chaunced vpon a nyght, he dreamed a dreame. Him thought he sawe.9. eares of corne, very good and full growen vpon one stalke, then came a great Oxe and slopt them vp all at once at one bit: by and by he waked, and perceyued it was a dreame. Therfore callyng one of the Sages of Israel vnto him, he shewed him his dreame. The wyse man sayde, This is ỹ interpretation of it. The.9.eares freshe and full, be the.9.yeeres whiche hytherto thou hast raigned. The great Oxe, is the great king *Octauian Augustus*. This yeere thou shalt be remoued from thy kingdome, because thou hast neglected the woorde of God, and hast maryed thy brothers wyfe. To this *Archelaus* answeared hym neyther good nor badde. Within fiue dayes after, *Octauian* came towarde Hierusalem: and when *Archelaus* went to meete him, he put him in prison, depосed hym from his kingdome of Israel, and made *Antipas* his brother kyng in his steede. He turned his name also, and called hym Herode. That done, he returned to Rome.

Whyles

In yt yͤ iij yeare of Octauian ye reigne and in yͤ xxxv yeare of Herodes was Christ borne Cody sayth he was borne in yt yeare of Augustus Cesar

Whiles *Antipas* was kyng, dyed ỹ Emperour *Octauian Augustus*, the.56. yeere of his raigne, and *Tiberius Cæsar* succeeded him. This *Antipas* also wrought wickednesse and sundry abominations, more then any that was afore him: for he tooke his brother Philips wife from him, which had already children by Philip. For this shameful deede, *Rabbi Iohn* the high priest rebuked him: wherfore *Antipas* put him to death. *Iohn Baptist.*

There was at that time, one Iesus, a wyse man (yf it be lawfull to call hym a man, for he was a worker of woonderfull and strange woorkes, & a teacher of suche men, as gladly dyd heare the trueth, & had many disciples, both of the Iewes, & also of the Gentiles.) This man was Christe, whom, after he was accused of the chiefe rulers of our nation, and condempned by Pilate to be crucified, they neuertheles ceassed not to loue, whiche loued him euen from the beginning. To these he appeared ỹ third day aliue, accordyng as ỹ prophets by deuine inspiration had tolde before, aswell of this, as also of many other woonderfull thinges, whiche shoulde be done by him. And euen vnto this day the Chri- *Iesus Christe.*

tian sect, whiche tooke their name of him, dooth continue. Agaynst this man *Antipas*, of whom we spake before, came *Tiberius* Emperour of Rome, to whom when *Antipas* resorted, he apprehended him, & layd him in irons, and sent him into Spayne, where he dyed. *Archelaus* also that was deposed before, dyed in the tyme of this *Tiberius* raigne. Then *Tiberius* made *Agrippa* (the sonne of *Aristobulus*, whom Herode put to death) *Antipas* brother, king in his steede. The time that *Antipas* raigned ouer Israel, was. II. yeeres.

Caius Caligula Cæsar.

In *Agrippas* tyme dyed *Tiberius Cæsar*, & *Caius* succeeded him. This *Caius* called him selfe a God, & would suffer no man to worshippe any thing in his Empire, but him selfe. He continued not long in his dignitie, but deceased & dyed. After him succeeded *Claudius*. *Claudius* being dead, *Nero Cæsar* was Emperour. *Agrippa* raigned ouer Israel. 23. yeeres. In his tyme *Nero* sore oppressed Israel, by setting cruel presidentes ouer them, whiche left them nothing to liue vpon, & besides that, punished them with diuers tormentes, vntill at length they were constrayned to rebell a-

gainst

gainst the Romane Empire and *Nero Cæsar*, to ridde them selues from vnder his subiection. And aboue al other, one *Florus* president & captaine of ꝑ Romane armie, most greeuously oppressed ꝑ Iewes, and had donne many thinges very wickedly. For not only had he shed innocent blood, ranishing at his pleasure wyues, & deflowred maydes in the citie of *Iuda*: but also robbed with great crueltie, euery man of his goodes. He dyd inhabite the temple, and vpon the beames thereof hung those that he toke displeasure with. It chaunced that *Beronice*, king *Agrippas* sister, came at that time to Hierusalem of deuotion, to visite the holy place. She seeing *Florus* violently to oppresse the people, & for payment of exactions & tollage to slea many of them, euen at the entraunce of the temple: she came forth weeping vnto *Florus*, beseeching him to be fauourable & spare the people, for she pitied them very greatly. Yet *Florus* relented nothing, but when she was departed from him, he flouted and mockt her, although she were the kinges sister, and that in the temple of the Lorde. There was present at that time a valiant

young man, *Eleasar* sonne of *Anani* the high priest: He whyles his father was executing his office, coulde not abide to see the Israelites so misordred at *Florus* handes, but being enkindled with a feruent zeale, sounded a trumpet, whereby there assembled about him foorthwith diuers companyes & bandes of young men, goodly warryers, by whose ayde he rayled a great commotion, and encountred with *Florus* & the Romane souldiours, of whom he made a great slaughter, preuayling much: & getting at length the vpper hande of *Florus*, ouerthrewe all his hoast, so that *Florus* was constrained to flee alone out of Hierusalem, vnto Egypt. In the way as he fled, he chaunced to meete with king *Agrippa*, comming from Rome from *Nero Cæsar*, & going home into *Iudea*: to whom *Florus* declared what had happened hym through the youth of the Iewes at Hierusalem. And as *Agrippa* had passed Egypt, and drue toward Hierusalem, his sister *Beronice* directed her letters vnto hym, moouing him to ioine with ỳ Iewes, & to aide them. The people also came wholly the space of .40. myles out of the citie of Hierusalem

rusalem to meete him, and fell downe flat before hym, crying, God saue our king *Agrippa*. But the king studied all he might, to procure quietnesse and peace to the citie and people. So he entred into Hierusalem, accompanied with a couple of noble men of Rome, woorthy captaynes, whom he brought with him in his trayne. And when he came into the middest of the citie, the people cryed maynely out vpon hym, sayeing, Deliuer vs, O kyng, and let thy hande and helpe be on our side to succour vs, for we wyll neuer more be vnder the Romanes subiection. The king hearyng this, pitied the people very muche: notwithstandyng, he was not content that they were minded to rebell agaynst the Romane Empire. Wherefore he called togeather the people, at the entraunce of the court of the temple, where were present the elders of Israel, and all the chiefe men, with the hygh priest *Anani*, and declared vnto them the power of the Romanes, the strength of theyr kyngdome, and what nations rounde about them they had subdued, in suche sort, as no remayne of them was lefte.

Wherefore he besought them not to prouoke the Romanes, nor to destroy the people remaynyng in Israel. He added moreouer, If ye wyll geue eare to myne aduise (sayth he) I knowe it well, deere brethren, that there resteth in your hartes a great greefe, and I mee selfe am full of sorowe & anguishe, that we are not of power able to withstande ỹ Romanes. Albeit, yf you wyl be ruled by my counsel, ye shal finde a redresse for this matter. *For where as counsell is and good deliberation, there is safetie, and thinges come to prosperous successe.* Ye shall susteyne for a whyle the yoke of the Romane captaynes, tyll I may certifie *Nero* of the matter by my letters, and intreate him to ridde vs of these rulers. I beseeche you be not to hastie of libertie: *Many seeking libertie, haue fallen into further captiuitie and greater bondage.* There be amongst our people many euyll disposed persomnes, whose delite is in warres, for it is their whole studie: amongst whom many good men doo also perishe. Wherefore heare my woordes, as for them that be wyse, may perceyue the matter them selues: they

that

that lacke experience, let them learne wysdome at my sayeinges. Keepe therefore silence, whiche shalbe aswell to myne, as to your owne commoditie, for I shall not neede to streyne mee selfe, but speake the softlyer with lesse payne: and ye on the other side may the better heare, and understande what I say. If ye holde not your peace, ye shall haue two discommodities: ye shall interrupt my communication, and let your selues from hearyng. But nowe to the purpose, ye shalbe content, and suffer tyll I wryte to Rome of these matters, that *Cæsar* may remooue these euyll rulers, and sende vs them that be more humane and gentle. If ye may haue one suche, then shall ye not thinke your selues in bondage, but in libertie, and woorthyly: for then only is seruitude greeuous, when as the ruler is an vniust man and wicked.

No lesse diligently was attention to be moued among such an vnruly sorte.

Nowe therefore stay your selues, quarell not with them: for although they be wicked, yet wyll they be ashamed to doo wrong openly: as that they doo, they doo it secretly. But yf ye shoulde accuse them to muche, they woulde rubbe their fore-

heades,

heades, and do it openly without al shame: so should you make of your iudges & rulers, your open enimies. *But it were farre better to suffer an vniust gouernour, then a iust enimie.* For the one robbeth men priuilie, the other is an open destroyer: prouoke them not therefore. Consyder the wylde beastes that be vnder mans power, & be kept in chaynes, as Lions, Beares, and Leopardes: yf a man let them alone, they are quiet and harme no man. But yf a man goe to their dennes and anger them, then they wyll flee vppon hym and weery hym, and other to, that be present. The same ye may perceyue in a feuer and an ague, whiche yf a man wyll goe about to cure at the beginnyng, he shall make it more greeuous: but yf he wyll remedie it by leasure, the feruencie of it wyll easily be quenched. Nowe therefore refraine your selues, take heede ye set not *Cæsar* in your toppes, and the whole Romane Empyre. *Cæsar* coueteth not your harme, neyther sent he vnto you these rulers to hurt you. His eyes can not see from East to Weast, nor his hande reache from Rome hyther,

ther, for it is flesh and blood. But yf ye wyl abide tyl I may sende Embassadours to *Cesar*, I doubt not but I shall remoue these rulers, and ryd you of them peaceably, without any warre or bloodshed. If ye be vtterly determined to resist the Romane Empire, you shall vnderstande you be in no wyse able to do it: for God is euery where on their side, so þ they be lordes throughout all the worlde, and all people serue them, and shall, tyll their ende also come. But yf ye wyll not doo this for your owne sakes: yet doo it for your owne countreyes sake, your chyldren and wyues, the Sanctuarie and Priestes, whom ye are bounden to loue and spare, lest ye cast away, and vndoo all them at once. I beseeche you take my woordes in good part, for I haue spoken nothyng but that is for your wealth, and that may further our peace with the Romanes, whiche I most wyshe. If you wyll be ruled and choose peace, I wyll take your part, and doo the best I can for you: but yf ye wyll needes haue warres, ye shall haue it alone for me, I wyll not meddle with you. With this *Agrippas*

fell

fell on weeping, and so dyd also all the elders with him, and the men of most wysedome, the chiefe in all Israel: yea *Anani* the high priest also coudde not refraine from teares. Notwithstanding, *Eleasar* his stoute sonne, with his routes of warlike young men about him, they wept not at all, nor would hearken or geue any eare to holsome counsell: but all at once with their drawen swoordes, violently rushed vpon the Romane captaynes that came with *Agrippas*, slue them, their men, and all the multitude that was with him in Hierusalem and *Iudea*. The elders in *Iudea*, with the wyseſt and goodlieſt Israelites, seeing what was doume, departed from Hierusalem, fearing *Nero*, and the crueltie of the Romanes. Therefore they tooke the towne of *Sion*, and remayned there. For they woulde not be taken of the Romanes, to be of the same confederacie with the other. The seditious seeing that, tooke the temple of the lord. So dissention and ciuill warres fell betweene the seditious and the auncientes. For when *Eleasar* heard that the elders & heades of the people were fledde to the mount *Sion*,

he

he and his company sette vpon them, preuayled against them, and slue a great many of them. *Agrippas* perceyuing the power of the seditious grewe apace, he sent out of his campe where he lay without the towne, two valiaunt captaynes, one named *Darius*, the other *Philippus*, with sixe thousande men, to succour those elders and Sages that were desirous of peace. These preuayled agaynst *Eleasar*, and the seditious that tooke his part, made a great slaughter of them, skirmishing for ỹ space of seuen dayes togeather, & at the length put them to flight, and pursued them to the temple. From that tyme forth the warres increased more and more, betweene *Eleasar* and his complices, and *Agrippas* with his hoast and the Sages, elders, and princes that tooke their parte. Upon a tyme when the captaynes of *Agrippas* entred the temple, certayne cutthote murderers waged by the seditious, mixt them selues amongst the kynges bandes, and getting behinde their backes, wounded them with short daggers that they had hyd vnder their iacks,

so

so that the kinges souldiours hauing launces and great arming swoordes in theyr handes, suche as they vse in the warres, coulde not welde them in the prease. By this meanes many of them were slaine, and the seditious gate the victorie. Thus *Darius* and *Philippus* with the Romane armie were put to flight, and the elders with the Sages that were desirous of peace, departed out of the towne, and fled to king *Agrippas*. Then hadde *Eleasar* and the seditious the whole rule of the Citie, and that to all theyr great damage. For the furie of the seditious increased to suche outragiousnesse, that they set a fire kyng *Agrippas* house that he hadde in Hierusalem, spoyled all his treasure: and all that was any thing woorth, they diuided amongst them. They burnt his bookes of accomptes and billes of debtes euerychone that were in his palace. *Beronices* house also the kinges sister they sette on fyre, and they slue all the cunnyng artificers that were maisters of the kynges woorkes. So theyr rule and power in the citie grewe euery day more and more greeuous then other.

In

IN those dayes dwelt the Iewes and Aramites togeather, in all the cities of Syria, amongst whom also warre was moued: for the Cesarians brought the Romanes into the towne against the Iewes, and slue them as many as they could finde in the towne. The Damascians also conspyred togeather to destroy al the Iewes that dwelt amongst them, whiche thyng they kept secrete from theyr wyues, because for the most part they fauoured the Iewes religion. Therefore the Aramites vpon a certayne nyght armed for the purpose, beset al the wayes and entraunces into the towne and the houses also, and slue about ten thousande of the Iewes, commyng vpon them at vnwares when they were in theyr beds, nothyng mistrustyng any suche matter. When the Iewes of Hierusalem heard how the Aramites had dealt with the Iewes in theyr countrey: sodaynely they put them selues in armes, and in a furie and rage, lyke as it had ben Lions and Beares that hadde lost theyr whelpes, they ranne to Damasco, burnt theyr holdes, put the Damascians to the swoord, man, woman & chyld, euen the very

& not that the = wyfdom and Iuda was roy= med to Syria

& most noble citie wh Iewry .v. dayes iorney from Hier.

 suckyng

mord[e] reuenged

ſuckyng babes: yea, theyr oxen, ſheepe, camels, and aſſes, with al other cattel, leauyng none alyue. And thus they dealt with many cities of the Syrians, ſleayng and kyllyng them, not ſparyng eyther olde or young, male or female, but deſtroying al in moſt cruel wyſe, euen the very infantes and ſucklynges they haled from theyr mothers breaſtes, & murdered them, inſomuche that al the whole lande was ful of ſtynche of the dead bodyes that were ſlayne, for there was no man left to bury the carkaſſes. So the Jewes waſted all the land of the Aramites, and had deſtroyed it, had not *Caſtius* a Captayne of the Romanes delyuered Syria and the countrey of Joſa. The people therefore departed wholly from Aram, to returne into Judea, and in the way they came to Scithopolis a citie of Syria, entendyng to beſiege it, for it was yet left vntouched, and was very ſtrong. At that time alſo Jewes and Aramites dwelt togeather in it. The Jewes therefore that were without, offered peace to the Jewes that dwelt in the towne: but they refuſed it, and defied them, raylyng at them, and for theyr freendly

freendly offer, acquited them with oppro-
brious woordes, and with iniuries also. For
those Iewes that dwelt in the foresayde
citie with the Aramites, loued togeather
lyke brethren, and for the more part they
were of the Leuitical tribe, stoute men and
hardie. The hoast of the Iewes without
the citie, sayd vnto them, We come frend-
ly vnto you, and woulde ayde you. The
other Iewes within answeared, We wyl
neyther your frendshyp nor ayde. The
armie of the Iewes hearyng that, con-
sented and agreed to rayse theyr siege,
to goe to Hierusalem, and there to re-
mayne. For they had a huge bootie of
golde and siluer that they had gotten to-
geather, of the spoyles of Syria. After
this, the Syrians that dwelt in Scitho-
polis sayde one to another, Put case the
Iewes returne agayne and make warre
vppon vs, surely if they shoulde so doo,
these Iewes that dwell amongst vs, Howe all
woulde ioyne with them, and delyuer vp thyngs make
the citie into theyr handes, and then to the Iewes
woulde they be reuenged vpon vs, and destruction.
destroy vs as they haue done the other
cities of Syria. Therefore they agreed

to say vnto the Iewes that inhabited the citie with them, We vnderstande your countreymen wyl inuade vs agayne, and make warre vpon vs: wherefore depart ye fourth of the citie, with your wiues and chyldren, and lodge in the wood nygh vnto the citie, tyl theyr armie be gone agayne, and then you shal returne vnto vs. The Iewes were content to fulfyll theyr myndes, went out of the citie, and placed them selues in the wood. There was amongst them, a certayne young man named *Schimeon*, a good man of warre, fierce, bygge made, and very strong withal: he in fauour of the Gentiles had slayne many of the Iewes, and destroyed muche of the people of God. For duryng the tyme that the Iewes besieged *Scithopolis*, he issued out continually, and skirmished with the hoast of the Iewes, many tymes puttyng them to flight, and neuer woulde suffer them to waste the towne, or to do any harme to the inhabitauntes thereof. Nowe as this *Schimeon* with his father Saul an honest olde man, and the rest of the people of the Iewes that dwelt in *Scithopolis*, remayned

mayned altogeather boldely in the wood, without mistrustyng any harme, the Romanes ioyned with the Syrians in great number, entred the wood, and slue the Iewes al that euer they coulde finde, to the number of thirteene thousande. *Schimeon* hym selfe with his father and theyr families, had pitched theyr tentes nye vnto a faire fountayne that was in the wood, to whom when theyr enimies came to slea them, and to destroy theyr whole families, *Schimeon* ranne vppon them with his drawen swoorde, made a great slaughter of them, and constrayned them to retyre. But when a huge multitude enuironed hym, and he perceyued that all the rest of the Iewes were slayne, he with his householde onely remaynyng, neyther sawe he any way to escape: he stept vpon a litle hyll with his naked swoorde, saying, Hearken vnto me ye Syrians and Romanes, and ye that dwell in *Schithopolis*, I wyll speake vnto you a fewe woordes ful of lamentation and sorowe. Nowe I perceyue that iustly, and not without a cause ye make warre agaynst me, without any fauour or considera-

example of ye frindshipe of strangers

tion that I haue delyuered you from the hoastes of the Iewes, and neuer suffered them to do any displeasure to you, your wyues and chyldren, nor to your citie, as they hadde done to other cities of Syria. For I am he that for your sakes haue warred against my countreymen, to please you withal: yea, both theyr blood & myne owne, haue I pledged vnto you, and haue kept inuiolated the loue of strangers, hatyng myne owne people, of whom, for your pleasures I haue slayne oft both the fathers and the chyldren, and nowe you render euyl for the good that I haue done vnto you. But in deede God of his iust iudgement hath styrred you vp to rewarde me in this sort, to murder me that haue so oft preserued you. Nowe therefore ye shall beare me witnesse, that I shall sufficiently and sharpely ynough take vengaunce of mee selfe, not without rage and furie, moste seuerely, because I haue slayne my felowes and freendes. I wyl therefore lykewyse slea mee selfe, to be auenged of mee selfe, for my brothers blood that I haue shed, and so shall I be reuenged of theyr blood.

And

And ye shall wel perceyue me to be of that hardinesse and courage, that rather then ye should slea me, and after boast & bragge howe ye haue killed *Schimeon*, I wyll bereeue mee selfe of my lyfe, and punishe the shedding of my brothers blood none otherwyse, then the lawe punisheth a murderer and manqueller. When he hadde spoken this, his eyes were filled with blood, and his face with rage, and so inflamed with furie, laying apart all pitie, ranne and caught holde of his father, haled him out of the wood, and slue him. Then slue he his mother, lest she shoulde entreate hym for the children, and be sory for their sakes. That done, his wyfe came runnyng of her owne accorde, and helde her necke downe to the swoorde, lest she shoulde be constrayned to see her children dye. Yea, *Schimeons* chyldren came and offered them selues to be slayne, lest they shoulde see the death of their father, or remayne after hym to be deliuered to the enimies. After this, he slue all his whole familie, that not one of his shoulde come into the handes of their enimies. Finally, he geathered theyr bodyes

Simeon murdreth his father.

togeather into one place, lyke a baliaunt stoute warriour, and then boldly goared him selfe vpon his owne swoorde, lest any man els shoulde impaire his strength, or boast that he had killed him. All this *Schimeon* dyd with a great courage, to take punishment of him selfe, because he had bestowed his loue rather vppon straungers, then vpon his owne people, and to declare his force and manhood. So he dyed an abominable and detestable death, saue only it was an argument of his hautie mynde and great courage, as it is sayde before.

NOwe when the Iewes had thus rebelled agaynst the Romanes, and slayne theyr souldiours & captaynes, kyng *Agrippas* went to Rome, and recounted vnto *Nero Cæsar* the Emperour of Rome, all that was happened. Whereupon *Nero* sent captayne *Castius* (that was at that tyme in Syria, and had made warre vppon the king of Persia, had vanquished hym and all his power, and subdued his dominions to the Romanes) and with hym a puissaunt armie of Romanes, commaundyng hym to goe into *Iudea*, to offer peace vnto

the

the people, to comfort them, and to bring them agayne into league with the Romanes, yf it myght be. *Castius* therefore tooke his iourney towarde *Iudea*, whom *Agrippas* mette in the way, and informed him what hadde happened vnto hym of the Iewes: howe he hadde offered them peace, and they woulde none of it, howe also they hadde burnt his palace and sacked it. *Castius* hearyng that, was very gladde that he had gotten suche an occasion, to reuenge the blood of the Romanes and Syrians which the Iewes had shead. Wherefore he leuied a mightie armie, and came to *Cesarea*. And where so euer he myght espie the goodlyest buildynges, those caused he to be burnt. From thence went he to the Citie *Iapho*, whiche he besieged both by lande and by water, and at length wanne it, where he slue in the streetes, eyght thousande and foure hundred meme. After that he came to *Iades*, where he fyrst brent al the countrey about it, and whom so euer he caught without the towne, he slue them. But the citezins of *Zipporie* went out to meete *Castius*, and besought hym

him of peace: whom he spared, came not nigh their towne, nor slue any that dwelt in their countrey. The seditious Iewes that were in the citie of *Ziphori*, hearyng of *Castius* comming, fled vnto the mountaynes: But in the way, they lighted vpon part of *Castius* armie, whereof they slue 200. menne, and wounded their captayne *Glaphira*. Yet at length the seditious were put to flight, and many of them *Glaphira* with his horsemen pursued, ouerthrewe, and destroyed: the rest fled to the mountaynes. Then *Glaphira* captayne of *Castius* armie, went to *Cesarea* that was subdued to the Romanes, there to cure his woundes that the Iewes hadde geuen hym. From thence went he to *Antipire*, whiche as he woulde haue assaulted, he perceyued it to be furnished with a great power of the Iewes and seditious. These hearing that *Castius* also was commyng, they went purposely to fight with hym: but perceyuyng that *Castius* power was very great, they determined to encounter with hym in the playne of *Gibeon*, 50. miles from Hierusalem. Whereuppon the Iewes with theyr companyes fay-

ned

ned them selues to flee, to the intent they might stale the Romanes after them. And within sixe dayes they came to *Gibeon*, and there rested. *Castius* pursued after with his whole hoast, till he came to *Gibeon*, whiche he besieged and assaulted also. It chaunced then vppon one of the Sabbothes in the morning watche, the Iewes (armed at al poyntes) issued out of the towne to geue their enimies a *Camisado*. So after they had geuen a token of warre, they marched towarde the hoast of *Castius*, whereof they slue. 515. horsemen, and footemen 27. thousande, with the losse of onely. 22. of their owne company. In that battayle dyd well appeare the valiauntnesse of *Mugbas* a captayne of the Iewes armie. One *Baudius* also played the man at the same tyme: for at the commaundement of *Eleasar* the priest, chiefe of the seditious, he set the first foote within the Romanes campe. Then begamne the Iewishe warriours to be famous, after they hadde once so manfully encountred with the Romanes. This done, *Castius* & *Agrippas* sent their Embassadours yet once agayne to Hierusalem to *Eleasar* the

forme

sonne of *Anani* the priest, chiefe of the rebels that were in *Iudea* and Hierusalem, requiring peace, and to come in league with *Eleazar*, least the people of ỳ Iewes shoulde be vtterly destroyed by the Romanes incursions and inuasions on euery side. But *Eleasar* refused to heare the legates, and slue one of them, because he made to many woordes in perswadyng the peace and league. Upon this, *Eleasar* assembled the priestes and people togeather, to goe out and fight with *Castius*. *Castius* perceauyng howe *Eleasar* and the people were affected, and what myndes they were of, howe they had vtterly conspired to destroy the Romanes that were there, and to consume them cleane, hauing a sufficient tryall also of the force and valiauntnesse of the rebelles: he determined fully to goe to Rome, for he perceyued he was not able to matche with the seditious, neyther his owne power to be compared with theirs. Wherefore he woulde goe see what ende shoulde come of this warres, and what counsell *Cæsars* maiestie woulde geue. Takyng his iourney therefore to the citie *Iapho*, he

founde

founde there letters of the Romanes, for thyther was theyr armie comme.
From thence went he with them and his owne hoste to Rome, & made relation vnto *Cæsar* of suche thynges as had chaunced hym: whereat *Nero* was wonderfully abashed, and not onely he, but al the people of Rome were sore astonyed, to heare of the great puissance and valiauntnesse of the Iewes. For the whiche cause the warres ceassed for that yeere, so that the lande of *Iudea* was at great rest and quietnesse that yeere through *Eleazars* meanes the head rebel, specially from the hands of wycked *Castius*, that hadde swoorne to reuenge the Romanes, & to quite the Iewes, and that he woulde destroy al the Iewes, that none shoulde be left alyue. Therefore these are they that delyuered Israel in the tyme of the seconde temple, out of the handes of their enimies, what time as warres were moued agaynst the Iewes and theyr countrey: what tyme also commotions and tumultes began in Israel. The fyrste businesse was made by *Antiochus* the wycked kyng of Macedonia: who hadde determined, not to leaue one man in

Israel

Israel. His mischeuousnesse proceeded so farre, that he slewe of the people of God, the Sages and wyse men, Princes, Elders, and young men, chyldren great and small, Israelites, Leuites also, & Priestes, vntyl al the cheefe men of Juda cast theyr heades togeather and went to *Matathias* sonne of *Iochanan* the hygh Priest in the mount of *Modiit*, where he hydde hym selfe for the iniquitie of *Antiochus* and his rulers, cryng vpon hym, and saying, Deliuer at this season the people of the Lord, and neuer thynke to escape thee selfe, whyles the most wycked enimie raungeth thus, and rumeth vpon thy people, and sheddeth thy blood. For the blood of all Israel, what is it but thy blood? and the eyes of euery man are fixed vpon thee, hopyng that thou shouldest assist and ayde them in this calamitie, that they may find deliueraunce by thy meanes. *Mattathias* hearyng this, wept bitterly, and sayde vnto them, Feare ye not, nor let these Macedonians dismay you, the Lord shall fight for you, be ye onely quiet. So then was *Mattathias* styred, and delyuered Israel out of the handes of *Antiochus*,

and

and after he had ouercommed him, he was hygh Priest for one yeere, and then dyed. In whose roome succeded *Iudas* his sonne, who executed the office in the temple sixe yeeres, and was slayne in battel. Then his brother *Iochanan* was cheefe in the temple eyght yeeres, and dyed lykewyse in battel. After hym his brother *Schimeon* was ruler. 18. yeeres, whom *Ptolomæ* his wiues father poysoned at a banquet. Then *Iochanan* his sonne succeeded his father in the office, that is he that was named *Hircanus*, fyrst of that name so called, because he vanquished a kyng of that name called *Hircanus*, he raigned. 21. yeeres, and dyed. Afterwardes raigned *Aristobulus* one yeere, he was called the great kyng, because he fyrst put the royal crowne vppon his head, and turned the dignitie of the hygh priesthood into a kyngdome, vnhallowyng and staynyng the holynesse thereof. 480. yeeres and three monethes after the retournyng of Israel from Babylon. He beyng dead, his brother *Alexander* raigned. 27. yeeres. After whose death *Alexandra* his wyfe helde the kyngdome. 9. yeeres, and dyed. In whose

whose steede succeeded her sonne *Aristobulus*, and raigned three yeeres. In his tyme *Pompei* a Romane Captayne, came agaynst Hierusalem, wanne it, and apprehended *Aristobulus*, bounde hym in irons, and caryed hym captiue to Rome, in whose place he ordeyned *Hircanus* his brother to succeede, who raigned 40. yeeres. Duryng his raigne, rebelled *Antigonus*, sonne of *Aristobulus*, *Hircanus* brother, and with the ayde of an armie of the Persians encountred with *Hircanus*, toke him prisoner, and sent hym to Babylon, cutting of his eares, that he should neuer after be meete eyther for the priesthood, or for the kyngdome. *Antigonus* raigned three yeeres. In his dayes Herode fled, and ioyned him selfe with the Romanes, by whose helpe he slue *Antigonus* the thyrd yeere of his raigne, & raigned after hym. 37. yeeres and then dyed. After Herode, succeeded in the kyngdome *Archelaus* his sonne: who was taken by the Romanes the nienth yeere of his raigne, layde in bandes, and ended his lyfe at Rome. Next to hym raigned *Antipater* his brother, who chaunged his name, & called hym selfe Herode,

he

he raigned fully tenne yeeres, ouercame and wasted Spayne, because the king of Spayne had rauished and taken away his brothers wyfe, and there dyed. After him folowed *Agrippas*, sonne of *Aristobulus*, that was his brothers sonne, he raigned 23. yeeres, after whose death, his sonne *Agrippas* raigned .20. yeeres. This is that *Agrippas* of whom we nowe speake of, and of the calamitie that befell in his time vpon Israel. For all the whyle that he raigned, the warres betweene the Romanes and Israel neuer ceassed, vntyll the people of *Iudea* were ledde captiue into the prouince of the Romanes, what tyme also the temple was desolate: I meane the desolation of the seconde temple, whiche we sawe with our eyes builded and destroyed.

THe .20. yeere of the raigne of kyng *Agrippas*, the tenth day of the fifth moneth, that is called *Af*, *Nero Cæsar* sent a present for burnt offeringes to be offered in the temple at Hierusalem, requiring peace of the elders and Sages of *Iudea* and Hierusalem, and that they woulde receyue him into league with *1 uly.*

them, sayeing, My request is, that you woulde offer my present to the Lord your God, for his seruice & religion lyketh me very well, so that I desyre you to ioyne in league with me, accordyng as you haue done with the Emperours of Rome, my predecessours in tyme past. I haue heard what *Castius* the captayne of myne armie hath done vnto you, whiche displeaseth me out of measure. Wherefore I assure vnto you a faithfull league, by the consent and counsel of the Senate of Rome, that hereafter there shall neuer Romane captayne stirre hande nor foote agaynst you: but rather your heades, rulers, and iudges, shall be all Iewes, and of Hierusalem. Yea, *Agrippas* your king shalbe lorde of all your rulers, and what he commaundeth, ye shal doo it: the Romanes shal onely be called your lordes, & haue no more to doo with you. So when these Legates came to Hierusalem, they went and spake with *Anani* the priest, informed him of *Neroes* minde, and shewed him his present, placing it afore him. The present was this, a Bull for a burnt offering, with a great crowne of golde vpon his head, his hornes

also

also were couered with golde, vppon hym was a cloth of purple powdred with pretious stones, there went certayne afore him that caryed ten talentes of golde, behinde folowed very many sheepe for peace offeringes. When *Eleasar*, *Ananies* sonne hearde thereof, he came and cast out of the temple of the Lord *Nero Cæsars* presents, sayeing, We wyll not prophane & vnhallowe the sanctuarie of our Lord, with the offringes of strangers. For our lord God wyll accept nother their burnt offeringes, nor their peace offeringes. When he had so sayd, he sounded a trumpet, set his men in aray agaynst ỹ hoast of the Romanes that kept watche and warde in the citie of Hierusalem, and slue many of them that day, with one of their captaynes also, and another they tooke alive. He being a valyaunt man, & seeing the routes of ỹ Iewes to vrge him greeuously, sayde vnto them, Saue my lyfe, & I wyll yeelde me. Unto whom *Eleasar* the rebel sware, ỹ he would not slea him, but spare him for his manhood, (for he hadde slayne very many of the Iewes afore) whereyppon he yeelded him selfe. Then *Eleasar* sayde vnto hym:

like as thy swoorde hath made many women childlesse, so shal thy mother be made childlesse of thee aboue al other, and therewith contrary to his othe, he commaunded his seruaunt to kil him. King *Agrippa* seeing this, was woonderfull sory. Therfore as he stoode in one of the streetes, he cryed, O thou rebell *Eleasar*, I pray GOD that this mischiefe, whereof thou art cause, and thy actes, may light vpon thee and thy fathers house: whiche when it comes to passe, we shall neuer bewayle nor be dismaied at. It appeareth, they shall haue somewhat to do, that studie to make peace and tranquilitie in thy dayes, for they are sure to be destroyed with thee. Howe long wylt thou continue to bring vs into the byers, thou enimie and hater of the lord? Why dooest thou destroy and waste the vineyarde of the Lorde God of hoastes? *Eleasar* aunsweared him, What, takest thou vppon thee the name of a kyng? yf thou be a king, why commaundest thou not vs to be punished. Where be thy valyaunt souldiours? let see, come thou and they togeather and chasten me, that it may be tryed whether thou be a kyng

in

in deede, or no. Thou standest a loofe of, and when thou speakest, thy feete are redy to runne away, lyke as though a dogge shoulde set him selfe agaynst an armed man and barke at him, bleating out his tongue. With this he wincked vppon the rebels his complices, to runne vppon *Agrippas*, and take him whyles he held hym in talke: But that was perceiued of one of *Agrippas* seruauntes, whom he hadde appoynted for the same purpose, to stande ouer agaynst him as nygh as he mygh, to marke and espie if the rebelles shoulde make any sturre towarde him, and to let him haue knowledge. He therefore laying his hande vpon his head, gaue a signe to the king to flee, sayeing, Away, away, for yf thou tary neuer so litle, the seditious wil slea thee and vs togeather. That *Agrippas* perceyuing, he gate him thence with all the speede he mygh, and the rebelles pursued hym, but in vayne, for they coulde not ouertake him. So he gate to *Iapho*, a towne vnder the Romanes, where he was in safegarde. From thence he fledde to Rome, and declared to the Emperour *Nero*, the mischiefe that

befell at Hierusalem, and all that seditious *Eleasar* hadde donne to his offering: also how his commaundement tooke no place. Wherefore *Nero* ioyned vnto him agayne *Castius*, with a huge armie, wherwith they both entred *Iudea*, & wanne many walled townes, amongst whiche, they raced *Iapho*. For the Romanes perceyuing the power of the rebelles to encrease, were afrayde lest they shoulde geat it into theyr handes, whereby it myght be anoyaunce in time to come to the Romanes: chiefely seeing it was a notable hauen for their shippes to arriue at in Iudea. After this, both *Agrippas* and *Castius* ledde their armie towardes Hierusalem, to warre vpon the rebels, and vtterly to destroy them. *Eleasar* and other priestes with muche people hearyng that, they issued out agaynst them, and founde them encamped in the way, betweene Hierusalem and *Iapho*. But after they hadde ioyned theyr batayle, many of the Iewes were slayne by the Romanes: the residue *Castius* and *Agrippas* put to flight, and pursued the chase vnto the gates of Hierusalem, besieged also the citie for the

space

ſpace of three dayes. The fourth day the prieſtes and the people iſſued out ſodainely, vnwares to the Romanes, ſet vppon their campe, and ſlue fiue thouſande footemen, and one thouſande horſemen. *Caſtius* ſeeing that neyther he nor his couldе well eſcape, he choſe out fourtie thouſande of his beſt ſouldiours, and placed them betwixt his campe and the prieſtes, commaunding them to ſtand al the night ſounding their trumpettes, and making of fires, that he and *Agrippas* myght eſcape, and that they ſhouldе not remoue out of their place, tyll the morowe. The Iewes hearkenyng to the ſounde of the trumpettes, and muſing what it ſhould meane, purſued not ỳ Romanes: But perceiuing in the morning that they were departed towarde *Ceſarea*, three dayes iourney of, *Eleaſar* with the people folowed, and in the way found their baggage ſtrawed, that ỳ Romanes had caſt from them to runne the lyghtlyer, and eſcape the eaſilyer, whiche they let lye, and purſued them to the gates of *Ceſarea*. But *Caſtius* and *Agrippas* gate ſafe within the towne, and from thence went both together to Rome,

Caſſius beynge vanquiſhed of ỳ Iewes

where they declared vnto *Nero* the Emperour, howe they sped at Hierusalem. And as they were makyng relation of this vnto the Emperour, there came also a Post out of Persia, with tidinges that the king of Persia was reuolted from the Romane Empire. These thynges troubled the Emperour sore, to see almost all fall from him, that heretofore had obeyed the Empire of the Romanes.

AT the same tyme returned *Vaspasianus*, captayne of the hoast that *Nero* had sent into the Weast partes, as *Germanie*, *Britaine*, and *Spaine*, whiche landes he had subdued and brought vnder the subiection of *Nero*. To hym *Nero* declared what mischiefe the priestes had wrought to the Romane hoast in *Iudea*, howe they hadde slayne the Romanes, and so forth all the tale as he had hearde of *Agrippa* and *Castius*, whiche displeased *Vaspasian* very greatly. After this, *Nero* sent *Vaspasian* captayne, and his sonne *Titus*, to reuenge the Romanes vppon the Persians and Iewes, geuing in commaundement to race theyr

walled

walled townes, to beate downe what so euer they founde, without sparing any body, eyther men or women, children or infantes, suckyng babes or olde folkes, but to slea all. So *Vaspasianus* and *Titus* set forwarde with a chosen and picked armie of the Romanes, passed the Seas & came to *Antiochia*. The Iewes hauyng intelligence of this, chooſed out of all their captaynes, three of the principall and most expert warriours, of whom I Ioseph priest that wrote this historie was one, who by the deuine fauour am not ignorant in feates of armes, nor dastarde in chiualrie, and *Anani* the high priest, and *Eleasar* his sonne. To these three they committed the whole lande of *Iudea*, diuidyng it to them by lot, and gaue them all furniture of warre. One thirde part therefore (whiche was whole Galilee, from the lande of *Nephtali* and beyonde) fell to Ioseph the priest, sonne of *Gorion*, to his honour and glory, who for his woorthynesse they named also *Iosiphon*, because he was then annoynted, appoynted, and consecrated to the warres. The seconde lotte came forth: by the

whiche fell vnto *Anani* the high ꝓyeſt the citie of Hieruſalem, and the countrey about it, with a charge to repayre ẏ walles of the citie, to ſuſteyne the hunt of *Vaſpaſian*, yf he ſhoulde come ſo farre. The third lot fell to *Eleaſar* the ſonne of *Anani* the ꝓyeſt, to whom was ioyned captayne *Iehoſcua*, and other Jewiſhe captaynes. By the vertue of this lotte, fell to them the whole lande of *Edom*, from *Elat*, vnto the red ſea. The reſt of the lande from *Iericho* to *Euphrates*, with that alſo that is beyond the riuer, and all the land of *Meſopotamia*, fell to captayne *Menaſches* lotte. To other ꝓynces alſo of *Iudea*, and to the wooꝛthyeſt ꝓyeſtes, they committed the fenced cities, from the limittes and boundes of Hieruſalem vnto Egypt. *Vaſpaſian* takyng his iourney with his hoaſte from *Antiochia*, came and pitched his tentes in *Aramzoſa*. Foꝛ he had deuiſed and determined thus with his counſell: firſt to inuade Galilee, and after to tꝛye what they coulde doo in *Iudea*. Joſeph the ſonne of *Gorion* hauyng intelligence of this his purpoſe, departed from Hieruſalem to Galilee, built vp the townes that

were

were destroyed, and repayred their walles, gates, barres and palaces, ordayned also captaynes ouer the people, to leade and gouerne them, some of thousandes, some of hundredes, tribunes, and decurians. He instructed the people also in feates of warres, what the soundes of trumpettes signified, what sound serued to fall in aray, what to geather the souldiours togeather, and what to diuide them. And after he had instructed them in the knowledge & feates of warre, he sayde vnto them in this wyse. Ye shall vnderstande (deare Israelites) that ye goe to fight at this present against your enimies: Wherefore let no effeminate feare ouercome your hartes, nor dismay you at the sight of your enimies: but play the men, and take a good courage vnto you, to fight for your cities, for your countrey, and for your selues. Be not afrayde of death, but rather be stoute in the defence of your countrey, that ye be not led away from it, and to fight for the sanctuarie of the Lorde, that it be not steyned and polluted with the vncleanesse of the gentiles. *Consyder, that it is better to dye in batayle, then to liue in captiuitie and bondage.*

bondage. Therefore when as ye shall come to ioyne with your enimies, and shal see any of them beaten downe, & attempt to ryse agayne, who so euer of you is bye and seeth him, remember the zeale of your God, wherewith it becommeth you to reuenge his quarell, and being moued therewith, strike him that he neuer ryse againe.

But yf you shall see any of your fellowes downe, being enkyndled with the zeale of your God, rescue hym from the handes of the enimies: and yf he be not yet slayne, cure him. If he be dead, ye shall doo what ye can to burie him in the Israelites buryall. And so yf we shall choose rather to dye then to lyue, we shall prosper in our warres, we shall dye for the couenaunt of our God, and deliuer our soules, byngyng them to the lyght of lyfe in heauen. After he had sayde this, he chose out of the Iewes. 60. thousande footemen, and but fewe horsemen. And out of these he chose sixe hundred of the best, suche as one of them woulde not shrinke from ten, ten from an hundred, a hundred from a thousande, a thousande from tenne thousande.

With

With them Ioseph went to the cities of *Agrippas* that were in *Iudea*, to winne them. For *Agrippas* stucke to the Romanes were it right or wrong, with al the power he coulde make. He went first to *Tiarua*, a great citie that belonged to *Agrippas*, where as both his treasure & munition of warre lay. When he approched the citie, he spake to the people vppon the walles, and offered them peace, on condition that they shoulde open the gates, and deliuer vnto him all the treasure of *Agrippas*, and all his iewels: This yf they woulde doo, he then woulde spare them, and slea none of them. Were it not better for you (sayth he) to take part with them that defende the sanctuarie of God, and his inheritaunce, then to ioyne your ayde with *Agrippas*, whiche is confederate with our enimies, and assayleth vs, augmenting the power of them that hate vs, so that he refuseth not to fight against the sanctuarie of the Lorde, and the people of his inheritaunce. The men of the towne condescending to Ioseph, opened the gates, and he entryng the towne, made peace with them, and they

they deliuered hym all the kynges treasures, for they liked Iosephs woordes, and consented to take suche part as he tooke. At that time came newes vnto Ioseph that troubled him sore: namely, that *Tiberias* had rebelled and were reuolted from the people that dwelt at Hierusalem, and were chaunged from his lotte, to become *Vaspasians* subiectes, who had set a Romane captayne ouer them. For reformation whereof, he left his armie at *Tiarua*, and tooke those fyue hundred young menne with him to *Tiberias*, comming vppon it sodaynely, & at vnwares. And as he stoode vpon the bankes of *Genosar*, he espied the nauie of the Romanes that lay there at road, to ayde *Vaspasian*, whiche Ioseph commaunded to be broken in peeces, and to be scattered abroade in the Sea. The men of *Tiberias* therefore seeing the shyp-boordes dispearsed in that fashion, they coniectured it was domne by some of Iosephs hoast, wherefore the bandes of the Romanes fled to the towne, gate in, and shutte the gates. Ioseph notwithstandyng came to one gate of the citie, and cryed that the people myght heare, saye-

ing,

ing, What meaneth this conſpiracie of yours agaynſt me? yea, not agaynſt me, but rather agaynſt the Lorde God, whoſe couenaunt ye haue tranſgreſſed, and bro-ken the bonde that we made with him: ye haue alſo violated your othe that ye ſware by the God of Iſrael, that we ſhould alto-geather fight agaynſt our enimies, to a-bate their pryde. The people aunſweared from the walles, We beſeeche thee our Lorde, heare thy ſeruauntes ſpeake. God forbyd we ſhoulde ayde the Romanes, and not rather the people of the Lorde God of Iſrael and his ſanctuarie, with the people of his inheritaunce: Howe-be it, there be amongſt vs certayne proude men, vngodly perſons, that haue made a league with *Vaſpaſian*, and haue brought into the towne one of his chiefe captaynes. Wherefore and it pleaſe thee our Lorde to enter the citie with thy ſouldiours, come vnto vs, that we may liue with thee, rather then to pe-riſhe in the handes of them that hate vs. So they opened the gates, that Ioſeph went in, and tooke the towne.

Then he cauſed to apprehende thoſe vngodly

vngodly persons that were there, about sixe hundred men, and layd them in irons, sending them to *Tiarua* whiche he hadde afore taken: the other wicked men that had ayded *Vaspasian*, he put to the swoord. But the chiefe gouernour of the towne he apprehended aliue, caried him out of the citie, and commaunded one of his souldiours to cut of his hands foorthwith. Then the captayne besought Ioseph, sayeing, I beseeche thee my Lorde, let one of my handes be cut of, and the other to be left me. This suite Ioseph and his souldiours laught to scorne, iudging him to be no valyaunt man, nor of any hautie courage: Yet Ioseph bad his souldiour to geue him the swoorde in his owne hande, and let him cut of whether hande he list, and leaue him whiche he wyll. So the Romane captayne tooke the swoord, and cut of his left hande him selfe, leauyng him the ryght, and so was he let goe. He came therefore vnto *Vaspasians* campe, to shewe what shame was donne him. After this, the citezins of *Zippori* rebelled also, makyng a league with *Vaspasian* and the Romanes hoast. Ioseph beyng cer-

tified

tified of this, made thyther with his whole hoast to beſiege it, but the towne abyd the hymt of the aſſault, that *Ioſeph* coulde preuayle nothyng agaynſt it. Wherefore he beſieged it a long ſeaſon.

ABout that tyme, it was ſignified alſo to them of Hieruſalem, that the Aſkalonites had entred in frendſhyp with the Romanes. They ſent therefore *Neger* the Edomite, and *Schiloch* the Babyloniã, and *Iohochanan* with a power of the common people, theſe came to Aſkalon, and beſieged it a great ſpace. Within the towne was a Romane captaine called *Antonius*, a valeaunt man, and a good warriour, he vpon a certayne nyght in the moryng watche, iſſued out of the towne with his company, to geue a *camiſado* to the Iewes that beſieged the towne, entred theyr campe, and made a great ſlaughter, continuyng the ſame tyl it was day lyght, ſo that about ten thouſande of the Iewes were ſlayne, the reſt neuer mooued out of theyr place, ſaying, It is better for vs to dye in this battel, then to flee from our enmies. Therfore they toke a good hart vnto

them, and stoode manfully in theyr stations and places, truslyng in the Lord God of Israel. And when it was day, they also set them selues in aray agaynst *Antonie*, slewe many of his men, not without losse also of their owne part, for *Schiloh* the Babylonian, and *Iehochanan* of Hierusalem, were both slayne by the Romanes, with other also of the Iewes, to the number of eyght thousande fightyng men, that were vnder *Schiloh* and *Iehochanan*. And neuer a one of the Iewishe captaynes escaped that conflict, saue onely *Neger* the Edomite, whiche hydde hym selfe in a certayne sepulchre that was there in the playne, whom the Romanes in theyr pursuite sought, but founde hym not. Wherefore they set a fyre the wood, that it burnt rounde about the sepulchre wherein he lay hydde, and consumed all the trees, shrubbes, and bushes, but came not nygh the sepulchre. For *Neger* had called vnto the Lorde with his whole hart, to delyuer hym this once from his enimies, least he shoulde be shamefully handled of them, promysyng at another tyme to be ready to dye valeauntly

manly in his quarrel. So *Neger* escaped the Romanes by the helpe of the God of Israel, in whom he put his trust. Shortly after sent the *Ierosolimites* muche people to *Askalona*, to the number of eyghteene thousand good men of warre, to burie the bodies of the Iewes that were there slaine in the conflictes by *Antonie*. They sought also the body of *Neger* the Edomite, but they founde it not, tyl at length he cryed vnto them out of the sepulchre, saying, I am here, for God hath deliuered me out of the handes of myne enimies, to the intent I may yet be auenged of them in the warres of the Lorde. So *Neger* declared vnto them at large, all thynges howe they chaunced vnto hym: wherefore the Iewes reioyced wonderfully, that they had founde hym alyue, that he was saued by suche a myracle, and that the Lord had delyuered hym. Therefore they put theyr confidence in the Lorde, beleeuyng that God woulde be present with them to ayde them, whereof this delyueraunce of *Neger* they tooke for a sure signe and token. The Romanes kept them within the towne for feare of the multitude of

the Iewes that were come to burie the bodyes. So the Iewes buryed all the bodyes of theyr owne part that were slayne in both battayles, for the Romanes were not able to prohibite and let them, but helde them in the towne. And when the burial was finished, they toke *Neger* with them to Hierusalem, to geue God thankes there for his deliueraunce at that present. Then *Ioseph* the Priest geathered his strength, and came vpon *Askalon* with his whole armie, assaulted them, gat the vpper hande, and wanne the towne, after slue *Antonie* and al his people with the sword, that of all the valeaunt meme of warre that were with hym, not one escaped. Besides this, al the villages and hamlettes that were there about without the towne, he burnt them euery one. And in lyke maner serued he all the townes and vyllages there about, that hadde entred in league with the Romanes, sleaying both Iewes and Romanes that dwelt in them with the sworde, as many as he founde, and theyr houses he brent. This donne, *Ioseph* returned agayne to Zippori, fought with them, and gate the

vpper

vpper hande, there shed he muche blood of the people that hadde conspyred with the Romanes, vtterly destroyed them, burnt also theyr cities and vyllages, ledde theyr wyues and chyldren pryseners away to Hierusalem, and what Romanes so euer he founde there, he put them to the sword. When as *Vaspasian* and *Titus* his sonne heard of al that *Ioseph* hadde wrought agaynst the Romanes, both howe he slue theyr garisons as many as he coulde finde in Galilee, and also al the Iewes that had made any league with hym and his sonne, they were woonderfull wroth, and in a great rage. They toke therefore theyr iourney, and came to *Apitelma*, otherwyse called *Acho*, where as at that present *Agrippas* kyng of Iudea was abydyng, and fourtie thousande meme with hym, all good meme of warre, and archers euery one: These ioyned them selues with *Vaspasians* armie, by whiche meanes the Romanes campe became very huge. Moreouer, out of other nations rounde about Iudea, good meme of warre without number ioyned with *Vaspasian*. He had ayde also

of al ỹ best men of warre out of Mesopotamia, Aram Zoba, Assur, Sinear, Persia, Chaldea, Macedonia, and out of the prouinces of the people of the East: yea, the people of Mizraim, Lod, Dedan & Seba, with all prouinces farre and neare, that were vnder the subiection of the Iewes, cast of the yoke from theyr neckes, and rebelled agaynst the dominion of Hierusalem, ioyning theyr power with the Romanes armie, to ayde *Vaspasian* and *Titus*. For these were afore subiectes vnto the Iewes, and sore hadde burdened them, wherefore they came to ayde the Romanes, and to inuade Hierusalem and the people of the Iewes. But the Edomites had not yet associate them selues with *Vaspasian* and *Titus*, for they were in subiection to the Iewes, and serued them: so that not one of them ayded the Romanes. For long before they had moued warre agaynst Hierusalem, and coulde not geat the victorie: but the Iewes preuayled agaynst them, and subdued them. *Hircanus* also the fyrst kyng of the Iewes, circumcized them. They dwelt also in Hierusalem, kept

domesticall enymes.

watche

watche and warde about the house of the Lorde, and his couenaunt, without all rebellion agaynst the Iewes and *Ierosolimites*. And at that present was thirtie thousande of the best of the Edomites in Hierusalem to keepe the walles, and the house of the Lorde.

After this, *Vaspasian* and *Titus* with all their hoast, tooke their iourney from *Acho*, and came to Galilee, and in the mount they pitched their tentes. Whereof when tydynges was brought to Ioseph, howe the hoaste of the Romanes laye vppon the mount of Galilee, and howe *Vaspasian* hadde sent afore hym a great power to repayre the broken wayes, to fyll the holes, and cast downe the hilles, to leuell the way that his people myght passe the better, for he was sore moued agaynst the Iewes: Ioseph issued out of *Zippori* with al his power, set vppon them, and slue them with the swoorde, takyng suche vengeaunce of them, as neuer was the lyke afore, for his God was with him. *Vaspasian* and *Titus* hearyng of this, determined to set vppon Ioseph

at vnwares, and to beset al the wayes, that he shoulde escape of no side. But Joseph hadde intelligence of their comming: wherefore he lefte *Zippori*, and went to *Tiberia*, whyther *Vaspasian* folowed with his hoast. Joseph perceyuing them comming, fledde from thence to *Iorpata*, the biggest Citie in all Galilee, closed vp the gates, and there remayned with his armie.

Then sent *Vaspasian* certeyne noble men in embassage vnto Joseph, to debate the matter with him in this wyse. *Vaspasian* generall of the Romane armie, desireth to knowe what it shoulde mayle thee to be thus pende vp within a walled towne, he wyls thee rather to come foorth to entreate of peace with him, and enter in a league togeather, for it shalbe for thy mayle to serue *Cæsar* Emperour of the Romanes, that thou mayest liue, and not be destroyed & thy yet any of ỹ people with thee. Then Joseph sent embassadours agayne to *Vaspasian*, demaunding truice for a fewe dayes, that he might commune of the matter with the people, and let them

vnder-

vnderstande his woordes: peraduenture (sayth he) they wylbe perswaded to make peace with thee, and then wyll we enter in league with the Romane Empire. So *Vaspasian* ceassed from fighting against Ioseph, permitting him to deliberate of the thing. Upon that, Ioseph sent Embassadours to all the people at Hierusalem, to the priestes, chiefe men, rulers, and to the rest of the people, lettyng them to witte *Vaspasians* minde. Ye shall understande brethren and freendes, that *Vaspasian* generall of ỳ Romanes, sent his Embassadours vnto me, enquiring what it shoulde auayle vs to be so stiffe agaynst them, and not rather to come foorth, and to entreate of peace, and to ioyne in league togeather, that we may serue the Emperour of the Romanes, so to saue our lyues, and not to be destroyed. And I pray you why wyll ye loose your lyues, your wyues, your sonnes and daughters? why wyll ye all fall togeather vpon the swoorde? that both they that shalbe left aiyue among you, shalbe ledde captiue out of your countrey, to a people that ye neuer knewe, whose language ye vn-

frendly rompell refused

derstande not, and your countrey to be made desolate, your sanctuarie layd waste, that there shall not be so much as one man left to enter into it. Neuer suffer this you that be wyse men, but rather receyue my counsel, and come hither to vs, that we may deliberate togeather, what conditions of peace we shal make for the safegard of your liues, rather then to be destroyed, and that ye may vse the commodities of your countrey, being at rest and peace therein. *For life and quietnesse, is to be preferred before death and banishment.* The inhabitauntes therefore of Hierusalem, both priestes, chiefe men, rulers, and all the noble men of *Iudea*, with the rest of the people, sent vnto Ioseph, sayeing, Take heede to thee selfe, that thou neuer consent vnto this, to receyue conditions of peace with them: but be strong and bolde to fight, vntill suche time as thou shalt consume them, or tyll thou and all the people dye in batayle, and so shalt thou fight in fightes of the Lordes, for his people and his sanctuarie, with the cities of our God: In the meane season, be as he may, so thy power be not with them.

When

When Ioseph heard the determination of the people of Hierusalem, howe all sortes with one consent willed by the embassadours the continuance of the warres, he was woonderfull wroth, and in a great furie he issued out with all his people, and set them in aray agaynst *Vaspasian* and the Romane hoast, in which conflict were slayne very many of the Iewes. And from that day forwarde, *Vaspasian* began earnestly and fearcely to warre vppon the Iewes. He departed from thence to the citie *Gerarta*, a great citie in the hygher Galilee, besieged it, and wanne it, raced it, and slue all the people, man, woman, and childe, Oxen, Sheepe, Cammelles, and Asses, leauyng no lyng aliue. And then he said, Nowe beginne I to be reuenged for the Romanes whiche the Iewes murdered in the lande of *Iuda*. From thence he departed, and brought his armie to *Iorpata* where Ioseph remayned. The first day that he encampted about *Iorpata*, he releeued his souldiours with meate and drinke plentie, and made them good cheare, then furnished euery man with weapons. So on the next morowe early,

destruction begynneth

ly, the Romane armie gaue a great shout, and belette the citie rounde about on euery side. In this businesse Ioseph stoode vpon a certayne towre, from whence he beheelde the hage campe of the Romanes: wherefore he sounded foorth a trumpette, gaue a signe to bataile, issued out with the whole power of the Iewes that he hadde with him, and set vppon the Romanes campe at the foote of the hill, continuing the fight from morning vntill night. And when it begamme to be darke, they ceassed fighting, and departed the one sort from the other, the Iewes into the towne, the Romanes to their tentes. In this battayle were very many slayne on both parties, aswell Iewes as Romanes. The Romanes aduaunsyng themselues, proudly and stoutly sayd, We wyll quickely vanquishe this litle nation, as we haue subdued all other nations that we haue conquered, that they shall anoye vs no more: and afterwardes we shalbe at rest. The Iewes also on the other side encouraged them selues against the Romanes, sayeing, At this tyme we wyll all dye togeather for the zeale of

the

the sanctuarie of our God, and neuer suffer these vncleane persons to pollute it: and when we haue once destroyed them, we shalbe quiet. So what for the pryde of the Romanes of the one syde, and the stiffnecked stubburnesse of the Iewes on the other, muche people was slayne in that fight, for it continued tyl the second, third, & fourth day. In this whyle al the Iewes that dwelt about Iotapata, fled to *Vaspasians* campe, and ioyned them selues to the Romanes, to ayde them. And euer as *Ioseph* skirmished with *Vaspasian* without the citie, *Vaspasian* sent a power to assault the citie. So *Ioseph* and his men fought with *Vaspasian* without the towne, and the Iewes that were within the towne defended the walles agaynst the routes of the Romanes, that was a lesser hoast made out of the mayne armie. But the Iewes that were left within the towne, begamne to diminishe euery day, vntyll very fewe were left. The hardyest also of Iosephs souldiers, and the woorthyest young menne that fought without, were all slayne, a very fewe except, with whom Ioseph fled, and recouered hym selfe

selfe into the towne, ramperyng vp the gates after hym. But as *Vaspatian* with al his armie besieged *Iorpata* a long whyle, he espyed at length a conduit without, that ranne into the citie, whereof the citizens dronke, because the water therof was good and sweete: that he cut of, and deriued the waters thereof besides the towne, that it coulde no more come into the citie, whereby the inhabitauntes of the citie were destitute of beuerage, hauyng nothyng left them but wel waters. Ioseph therefore perceyuyng that the conduit water, whereof they were alwayes accustomed to drynke, was taken away, conceyued with hym selfe:

Nowe wyl the Romanes bragge and boast agaynst vs, and thynke to take vs at theyr pleasure, whyles we haue no water, but shalbe constrayned to dye for thyrst. He tooke therefore garmentes, and dipped them in the well waters that were in the towne, and hanged them here and there ouer the walles, to declare vnto the Romanes that they hadde water plentie in the towne, least they shoulde conceaue any hope of swift win-

nyng

tyng the towne, thinkyng they had no waters. Then commaunded *Vaſpaſian* a mount to be rayſed nigh to ỹ towne ſide, to plant an iron ram vpon, to batter ỹ walles with, and beate them downe. The maner of the makyng of an iron ram, is thus. First they take a great long thicke beame, vpon the foꝛe part wherof they put a great ſtrong head, made lyke vnto a rams head with hoꝛnes, al of pꝛincipal ſtrong iron, the weyght thereof is as muche as halfe the beame, and couereth the beame alſo to the middes. Then faſten they into the grounde, ouer agaynſt the place that they entende to batter, two great trees lyke maſtes of ſhyppes, betweene whiche, they hang the beame that is called the ram, with very ſtrong ropes made of hempe, the beſt that may be gotten, and iron wire twyſted togeather. At the hynder part of this beame from the walwarde, are rynges of iron ſurely faſtened, with ropes made of hempe and wyꝛe tyed to them: that when the aſſaulters wyll batter the walles, they puſhe foꝛwarde the beame as though it were a ſpeare, and faſten his ſtrong hoꝛnes amongſt

An iron ram.

the

the stones. Then hang they weyghtes at the rynges in the hinder part, and muche people a farre of take holde of the ropes that come through the rynges behynde, and hale that hinder part of the beame vpon the grounde, and by suche meanes they shake the wall, that they make it to quake agayne. Thus in many places they weest and wenche out the stones of the buyldyng, so that afterwardes the wall falles downe. There be also other maner of engins, as an iron ram, vpon foure wheeles bounde with iron, and fastened with iron nayles. To this they make foure feete as hath a ram, or moe, as the bygnesse of the beames requyreth. The byggest for the most part is of thirtie cubites long, and the least of ten. And loke howe many feete the ramme hath, so many wheeles hath it also. For euery wheele hath his foote by hym, and when they wyll batter a wal, certayne men appoynted thereunto drawe it fyrst a good way of, then a great multitude of men take holde of the hinder part thereof, by foure posters or leuers of wood that are put therein, and with all theyr sway shoue forwarde the

ramme

Ramme to ſtrike the wall that they wyll batter. The head of this iron Ramme that goeth vpon wheeles, hath no hoꝛnes, but is blunt, made of the ſtrongeſt kinde of iron, with a woonderfull thicke necke. They haue alſo vpon both ſides of the engyne, a pentaſe of wood, foꝛ the ſafegarde of them that ſhoue fooꝛth the Ramme behinde, from the arrowes oꝛ ſtones of them that are vpon the walles. The Rammes that *Titus* vſed at Hieruſalem, foꝛ ỹ moſt part ranne all vpon wheeles. Of the other ſoꝛt, he had only two, as we ſhal declare in his place. The beame of this Ramme that we euen now deſcribed, was as thicke as teme men coulde fadome, the length thereof, was fiftie cubites. It was alſo holowe within, and filled with Dye hides, folded and ſowed togeather. The wood ſerued foꝛ none other purpoſe, then that the faſhion of the leather myght be ſet as vppon a molde. The hynder part of the beame was couered ouer with iron plates. The leather was put within, that the beame ſhoulde not breake with the poyſe of the waygh̄tes that were hanged by the rynges behynde, when as

men appoynted for the purpose, haled at the ropes to drawe backe the beame. The wood therfore that went about the leather, serued to keepe ỹ leather in fashion. They couered it with iron plate, lest they that kept the walles, shoulde set it on fire. The hornes that were vppon the head of the Ramme, were as many as they lysted, but neuer fewer then teme, and then the beame was twentie cubites long, nor also moe then fiftie, and then the beame was a hundred cubites in length. Betwixt euery horne was the space of a cubite, and euery horne was as thicke as a man coulde fadome, the length was one cubite and a halfe at the least. The woodden wall or pentase was as long as the leather that was put within the beame, and it was set on both the sides towarde the hinder part of the beame, to defende the menne that laboured to batter the walles, lest they shoulde be hurt with arrowes or dartes. The Ramme that *Vaspasian* vsed at *Iorpata*, whtche he besieged, and me in it, was made in this sort. The length thereof was fiftie cubites, it hadde .25. hornes in the head, which was as thicke as teme

men,

men, euery home also was as thicke as one man, & betwixt euery home, the space of one cubite. The wayght that was hanged on the hynder part, was a thousande and fiue hundred talentes, euery talent is about a hundred Troy wayght. The men that laboured in the erectyng of this engine, were fiftiene hundred. To remoone it from one place to another, or from one citie to another, were appointed an hundred and fiftie yoke of Oxen, or els three hundred couple of Horses and Mules. When as they shoulde assaulte any fortes or cities that stoode vpon hilles, then must they diuide it in part, and bryng it vp to the siege by peecemele, and there set it together agayne. Now when the Romanes had battered the walles of *Iorpata*, & Ioseph perceyued the walles to shake, he tooke great sackes, filled them ful of chaffe, and hanged them downe by the walles, that the hornes of the Ramme coulde not come nigh the stones of the wall, but light vpon the sackes, whiche by the reason of the softnesse of the chaffe, hindered and brake the stroke, that the wall was lesse hurt. For suche is the nature of softe

thinges, to geue backe to the harde, and to weaken their force. But *Vaſpaſian* ſeeing the ſubtiltie of Joſeph, vſed alſo policie for policie: for he ſent into the towne ſecretely Jewes, ſpyes, whiche when the batteries ſhoulde be, myght cut a ſunder the cordes that the ſackes were tyed to, and with them ſlippe downe the walles, where the Romanes were redy to receiue them, that they ſhoulde not hurt them in the fall: and immediatly they ſtroke the wal with the Ramme. There was at that preſent in the citie, a certayne valyaunt man, named *Eleaſar*, of the houſe of *Anani* ỹ high prieſt that then dwelt at Hieruſalem. This *Eleaſar* perceyuing ỹ Romanes to goe about to batter downe the walles as they dyd before, plucked out of the wall a mightie ſtone, ſo that he made a great hole or gappe, wherat he ſlid downe the wall, and light ſtridlyng vpon the engins, made faſt an iron chayne toỹ hornes thereof, and gate vp agayne quickely and nimbly, from the beame into the towne, with the chayne in his hande, for the wall was not very high aboue his head, as he ſtood vpon the Ramme. Then

other

other tall felowes tooke holde vppon the chayne, and faſtened it to pillers & walles in the towne, that the Romanes myght rather be conſtrayned to breake theyr Ramme, then take it away from thence. The prieſt *Eleaſar* yet once agayne boldly went downe and ſate vpon the beame, ſlue fiftie men that laboured about ỹ Ramme, and the reſt he put to flight: then returned into the towne, being drawen vp agayne from the beame by them that were within the towne, greatly reioyſing in his manhood. After that, went he vp vppon a high towre, from whence he tumbled downe with a mightie force, a great ſtone and a harde, vppon the head of the Ramme, brake it, that both a great part of the head and the hornes fell vppon the grounde. For the iron that it was couered withall, was olde and ruſtie, ſo that it was muche walted and eaten therewith, the ropes alſo were olde. After that *Eleaſar* went downe agayne, tooke part of the head that was broken, and hurled it into the towne, the Romanes that remayned, eyther he ſlue or put to flyght. The archers ſhot at hym, and wounded

him with fiue arrowes, wherefore by the helpe of his felowes vppon the walles, he climed vp, otherwyse he had not ben able for the griefe of his woundes. The people then gaue a shoute for ioy of the victorie of the woorthy priest *Eleasar* that had slayne the Romanes, and broken their Ramme, wherein they put their confidence, and brought part of it into the towne, and fastened it with an iron chaine, that the Romanes coulde not pull it backe agayne to them, nor haue the vse of it afterwarde. Wherefore diuers of the valiauntest citezins of *Iorpata* armed them selues that day, being stirred with the great courage that they hadde seene in *Eleasar*, and went downe, hewed the beame into peeces, brought the poises with the ringes, & two maistes with them into the towne: and the same day dyed *Eleasar*, wt great renowme, as one that hadde fought for the sanctuarie of the Lorde, and for his people and countrey of Israel, like a faythful seruaunt and souldiour of the Lorde: whom all the people mourned for, burying him in ꝑ towne, honouring him for his death, woorthynesse, and faythfulnesse, appoynting him a woor-

thy

thy memorie also, for that he had waged battaile with the enimies of the Lord. The young men of the Iewes seeing this, and specially two of them, ỳ one called *Nitra*, the other *Polipus*, men of wysedome and vnderstandyng, and therewith experte in the warres, being moued with zeale for the God of Israel, opened the gates, and issued out agaynst the Romanes, skirmished with them, and slue many of them. But at length they were slayne themselues in the skirmishe for the sanctuarie of their God, for Israel and their countrey. When Ioseph sawe ỳ warres to encrease more and more, he issued out, and made a great slaughter in the Romanes tentes, burnt the mount & engines of warre that the Romanes hadde left, by whiche meanes the warres waxed yet hoater and hoater, insomuche that Ioseph repulsed the Romanes. For when they sawe the Iewes so desperately geue theyr lyues for their God and lande, they woulde not abyde their force. *Vaspasian* seeing his men shrinke, he stoode vp, and encouraged them, exhortyng them with fayre woordes and promises, aswell

golde and siluer, as meate & drinke, where-with the Romanes allured, fought with Ioseph that day, vnto the sunne setting, and as the batell waxed hotte, the Iewes wounded *Vaspasian* with an arrowe in his ryght legge, whiche sore dismayed the Romanes, when they sawe the blood runne downe his legge: and that day was a sore fight betweene the Iewes and the Romanes. *Titus* seeing his father wounded, sore abashed, ranne to him to helpe hym, to whom his father sayde, Howe is it my sonne, that thou art thus astonied, take hart to thee, and with a courage reuenge thy father of these Iewes that haue nowe the better hande of vs. So both *Titus* and *Vaspasian* with all their whole hoast fought that day a very sore fight, and many were slayne of both partes, yea, very fewe were left on Iosephs part, with whom he returned into the towne. The next day the Romanes raysed a newe mount, in steede of that that Ioseph hadde brent, and planted another iron Ramme thereuppon betweene two postes accordyngly, for *Vaspasian* hadde brought foure of this sorte with hym

from

from Rome, but other battering peeces vpon wheeles hadde he with him thirtie, what more, what lesse, the bigger sort were of. 30. cubites long, ỹ least. 10. He brought also ten engines to hurle great and waighty stones withall, whiche he placed about the walles. The Romanes therefore renued the warres and assaultes agaynst the towne as they were woont afore: But the towne was nowe desolate and naked of the stoutest warlike meme, for they were all slayne in the fightes. Albeit Ioseph remayned and a fewe with him, who went euery one and the women also to defende the walles, for there was almost no men left fitte for the warre. Then the Romanes flong with the engines that stoode on the mount, stones into the towne on euery side. It chaunced that a great stone hitte a woman with childe with suche a violence, that it passed through her body, and caryed the childe with it, by the space of halfe a myle. They cast vp and rayled yet other mountes also, from whence they flinged stones, and another lyke chaunce happened. A stone came and hitte one of Iosephes meme of

warre

warre, a valyaunt man, in suche a sort, that it diuided his head from his body, and made it flie a large myle of.

AT the same time, one of ỹ Romane souldiours deuised with hym selfe howe to strike Joseph with a venomed arrowe, and gate him vnder the wall where Joseph was, to accomplishe his purpose. But Joseph espied him, and cryed vnto him, Holde thy hand thou wicked felowe, and doo not kyll me. With that the felowe start somewhat aside, beyng afrayde at Josephs voyce: and sodaynely the Jewes out of the towne powred hotte hoyle vpon him from the wall, that his skinne was skalded of, and he ranne away naked, howling and yellyng to the Romanes campe, where he dyed. *Vaspasian* and his sonne *Titus* were fully determined to continue the assault, vntill the .xlviii. day: notwithstandyng the walles were so hygh, that they could not winne the Towne. Yet at length the menne were so sore spent within the towne, that they that remayned aliue so wythered with toylyng, that they were not able any longer to furnishe

nisshe their watche vppon the walles. This vpon a certayne night *Vaſpaſian* and *Titus* vnderſtandyng, ſkaled ỹ walles at a quarter, where watchmen were lackyng, and after them many other of the Romane ſouldiours folowed, which went downe on the inſide, and brake open the great gate of the towne, whereat entred the whole armie of the Romanes. And being within the towne, ſounded their trumpettes, and ſhowted vnto batayle. The Iewes with the a larum, tumult, and hurly burly of the Romanes, awaked out of their ſleepe, and were ſore afrayde. Notwithſtandyng, euery man tooke him to his weapon, and drewe to the market place as faſt as they myght. They hadde made the market place of the towne ſo large of purpoſe, that yf any buſineſſe ſhould happen, there might come togeather the whole citie yf they would. And as they looked about them, they ſaw the Romane armie entring into the towne by the way that came from the great gate. Then fought they with the Romanes, and dyed euen in the market place where they ſtoode, exhortyng one another, and

ſaying,

sayeing, Let vs dye here fighting, and neuer suffer our selues to be taken alyue. But Joseph and .40. men with hym, wooꝛthy men al, fledde out of the towne into a wood, where they founde a certayne caue, and hid them selues therein. All the rest of the citezins were slayne in that conflict, foꝛ they woulde not yeelde noꝛ commit them selues vnto the Romanes, they trusted them so litle. Foꝛ on a tyme a certaine Jewe beſought a Romane ſouldiour to saue his lyfe, and the Romane ſware vnto hym, sayeing, God deale thus and thus with me, yf I slea thee, therefoꝛe yeelde and come hyther to me. The Jewe required him to geue him his ryght hande that he myght trust him, and the Romane retch him his left hande. The Jewe beyng dismayed in that great feare, markt not that it was his lefte hande: But when the Romane hadde once holde of him, he kept him fast with that hande, and with his ryght tooke his swoꝛde, and slue the Jewe that then was naked, hauyng cast away his weapon vppon trust of the Romane. When the Jewes sawe howe the Romane regarded

garded not his othe, but slue the Iewe, that vpon trust of his promise and the othe had yelded him selfe vnto him, they determined to dye altogeather, and neuer to trust the Romanes: Wherevppon they resolued with them selues, vterly to dye for the holynesse of the Lorde God of Israel. But in so dooing, they slue much people of the Romanes, and farre moe then they hadde donne in any other battayle: yet at the length the citie was taken. When *Vaspasian* had knowledge where Ioseph was become, and of his company, he sent *Nicanor*, *Pilerinus*, and *Gallicanus* with him to Ioseph, to wyll him to come fooryth, and he shoulde haue his lyfe and not be slayne. Vppon that Ioseph debated the matter with them that were with him in the denne, requiring their aduice. For my part (sayth he) and ye wyll folowe my counsell, I thinke best we goe vnto them, but vppon this condicion, that they wyll make vs a formall assuraunce of our lyues, effectually as we shall require them, whiche donne, I doubt not but *Vaspasian* when we come vnto him, wyll extende his fauour towardes

vs.

bs. When those men perceyued Ioseph to be enclined to yeelde vnto ỳ Romanes, they saide vnto him, We marueyle at thee (O Prince Ioseph) at thee we say, that wast chosen out of thousandes of people, and promoted vnto the priesthood and kingdome, to sanctifie and halowe the Loyde God of Israel, wast also appoynted graunde captayne of so huge an hoast, and hast seene with thyne eyes the shamefull reproche of thy people, with the displeasures and damages of thy sheepe, that thou hast yet any desyre to liue in this dishonour. What seest thou, that thou wouldest desire to liue for? shouldest thou not rather desire death then lyfe? Peraduenture thou perswadest thee selfe, that they call thee to saue thy lyfe, or for thy commoditie: but without doubte this were a vayne perswasion. For they call thee for none other intent, then to take thee aliue, and to bragge howe they haue taken Ioseph, that was consecrated and addict to the warres, and make it an argument that their power prospereth. Nowe therefore (our deare brother and our prince) consyder that this they wyll

doo:

doo: yea yf they saue thy lyfe. But put the case they put thee to death: were it not better for thee to dye of thyne owne sword, then of theirs? Yea, yf it were for nothing but for this, it is better for thee to dye then to liue: least thou shouldest heare their reproches, their vpbraydinges, & their quarellynges. And yf they preserue thee aliue, neuer thinke they doo it for thy good, but rather for thyne ignominie and shame, whiche is farre greeuouser then death it selfe. Wherefore our deare brother and our prince, what commeth in thy mynde, that thou purposest to liue after that thou hast lost thy people and thy brethren? and to what purpose serueth thy lyfe after they be gonne? Marke and consyder diligently what Moses (of woorthy memory) our maister dyd, how he spake before God touchyng the people of Israel. O pardon their sinnes (sayeth he) or els blot me quite out of thy booke that thou hast written: howe he woulde not lyue after the destruction of his people, although the almightie sayde vnto him, Let me alone, that I may weake myne anger vppon them, and consume them.

Why

Why doest not thou call to thy remembraunce Aaron his brother, that went betwixt lyfe and death, in withstandyng the angel that plagued the people, and offered him selfe to dye for his people, that the plague myght ceasse from Israel? Where is kyng *Saul*, & his sonne *Iehonathan* that fought for the people of God, and dyed in the feelde? Could not *Saul* haue saued his lyfe, and his sonnes both, yf he had benne so disposed? But he, when he sawe Israel haue the ouerthowe in the batel, hadde no desyre to liue any longer, but chose rather death then lyfe, and woulde not be separated from his brethren neyther in lyfe nor death, aswell he, as *Iehonathan* his sonne, those dearely beloued and most amiable memne (as the Scripture tearmeth them.) Why dooest thou not remember (our deare Prince) the ryghteousnesse of Dauid the annoynted of the Lorde, who seeing a most greeuous pestilence to rage vppon the people of Israel, sayde, Let thy hande (O Lorde) I beseeche thee be turned vppon me and my fathers house. For I am he that haue sinned, I haue transgressed: as for

these

these thy sheepe, what haue they donne? what haue they offended? where is the holy lawe smothered and styfled in thy harte? Art not thou an annoynted priest that hast declared and taught vs the holy lawe, whereby we might learne howe to loue our Lorde God with all our hart, and with al our soule, and with al our strength. If it be so that the seruice of GOD consisteth not in this, that we should loue whom he loueth, and dye for his couenaunt and sanctuarie, togeather with his seruauntes that be slayne for the vnitie of the name of the Lorde: wherein standeth it then? Hast not thou oft tymes taught and prooued vnto vs, howe that euery man that dyeth in warres for the Lorde, his sanctuarie, his people, and his lawe, he is to be counted in the Lordes lotte, and made worthie to goe vnto the great lyght, and shal not see euerlasting darkenesse? Art not thou that Ioseph the Priest that hast cryed so often in batayle, I am Ioseph the Priest, consecrated to battayle, that haue vowed my lyfe for the people of the Lorde, his sanctuarie, and his lande? But nowe when thou hast yeelded thy

a stronge faith ye deserued.

selfe vnto them, and they order thee despitefully, what wylt thou say vnto them, or what amendes canst thou haue at theyr handes? I put the case they cast in thy teeth, and say thy wordes be but lyes: how shalt thou auoyde that reproche? Art not thou he that saydest men shoulde fight for the people of God, vntyl they dye in the conflict, & in so doyng, theyr death shoulde be a raunsome for theyr synnes: and that they were sure to goe to that great lyght, that is the light of lyfe. Whiche yf it be true accordyng as thou hast sayde, why then wylt thou shunne death, and not followe thy people that are gone before thee to that same lyght? Euer hytherto thou hast had the vpper hande whersoeuer thou camest, in so muche that they that hearde of thee, trembled for feare: and nowe wylt thou yeelde thy lyfe into captiuitie to the Romanes as a vyle slaue? Shal not this thy dishonour redounde also vnto the people of GOD? Thou that art a prince, a king, and priest, wylt thou be bounde in chaynes? Euery man shall say, This is he that hath geuen his souldiers, and the rest of his people to dye, but

hath

hath saued hym selfe, and his owne life. So when they had made an ende of talke, eche man drewe out his swoorde, and came vnto hym in the myddest of the caue, saying, Hearest thou, thou *Ioseph* our prynce, yf thou wylt be ruled by vs: Fyrst we shall slea thee as a lorde and a great prynce, and thou shalt choose what death thou wylt dye on, that thou mayest dye honourably. But yf thou refuse to dye honestly, assure thee selfe of this, that we wyll euery man set vppon thee and slea thee. *Ioseph* answeared, In deede I knowe my brethren, that your woordes are iust and true. For who is so madde to desyre to lyue in this hurlye burlye? and woulde GOD that he woulde cal my soule vnto hym, and receiue it vnto him also. For I am not ignorant that it were more expedient for me to dye then to lyue, for the great troubles that haue passed through my braynes. But he knoweth the secretes of mens hartes, and he it is that greueth lyke vnto menne. It is GOD that closeth soules within the bodyes, and letteth them out agayne, because he is the lyuyng GOD, in

whose handes remayne the soules and spirites of al lyuing creatures. He hath left with vs a spirite of lyfe, and closed it vp within our bodyes. What is he then that wyl open that he hath shut? Howe shal we loose that he woulde haue bounde and knit fast within vs? Doo ye not all knowe howe the lyfe is a thyng that he hath left with vs to keepe, and that we are his seruauntes? If then we cast away lyfe before that GOD take it, shal he not worthyly be displeased with vs, so that we shal not finde life in the place of the lyuing with Abrahaam our father of famous memorie, and with those iust and godly men our forfathers? Doo you not knowe, that they went not vnto GOD before they were called, and when they were called, they came, and so dealt God with al holy and godly menne. To Moses our maister of woorthie memorie, the elect of God, ye knowe that the Lorde GOD of Israel sayde, Geat thee vp vppon this mountayne Abarim: and so he dyd. But he woulde not haue done it of hym selfe, had not GOD called hym. Whereby ye may see, it is not lawfull for a man

to

to surrender his lyfe vnto God, except he requyre it agayne. Take example (I pray you) of Iob, what tyme he curst the day that he was borne in. Might not he eyther haue hanged hym selfe, or haue runne vpon a knyfe, or at the least, haue followed his wyues counsayle to curse God and dye? Notwithstanding he abode patiently in most extreme payne, waytyng tyl God demaunded agayne his lyfe, and then restore it vnto his Lorde God, and woulde not restore it vndemaunded, but taryed tyl his appoynted end came. Kyng Dauid also of famous memorie sayd, *Lead thou my lyfe out of this pinfolde and pryson*. For he knewe that the lyfe was inclosed in the body, and that none myght let it foorth but GOD. I wote wel that death is a great commoditie, so that the soule may returne in his due tyme vnto God, that gaue it vs. I knowe also that he that dyeth in the warres of the Lorde, he shal comme to the great lyght. But I knowe not what can appease Gods wrath towarde the soule of that man that kylleth hym selfe, and maketh hast to restore his soule

before his tyme, and without the Lordes callyng. Wherefore my freendes and brethren, I woulde ye shoulde knowe it, I am no more cowarde then you, & I do not disagree with you, because I am of a faint hart for feare of these present calamities: but that I knowe I shoulde commit a heynous offence agaynst the Lord, if I should kyll mee selfe. And howe say ye (you princes) that sticke vnto your God, to you I speake, tel me who shal make intercession vnto God for vs, yf we shoulde commit this synne, and eche kyll other? Woulde not a man iudge him a slaue, a foole, a frowarde person, a rebel, and a desperate man, that woulde be forced with any miserie, to be so mad, that because all thynges fall not out as he woulde wishe, woulde therefore hang or desperatly murder hym selfe with his owne handes? Suche ye knowe the law thus punysheth, They right hande is cut of, wherewith they forced them selues to dye, then, they are left vnburyed, as menne that haue destroyed they owne soules: By what reason then shal we kyll our selues? I woulde wyshe that we myght be slayne

yt punishment of bloudde.

of

of our enimies, rather then we shoulde so shamefully murder our selues, whereby euer after we should be taken for manslearers.

If any man slea him selfe, as dyd Saul whom ye commended, without doubt he committeth a heynous crime, and suche a one as no satisfaction can be made for. Besides that, he shalbe reckened faynt harted, and as one that dispayreth of his recouerie. Wherfore our forefathers haue taught vs: *A man ought not to dispayre of his safegarde and deliuerance, whiche commeth of God, no not when the knife is put to his throte to cutte it.* For kyng Hezekia of famous memorie, when he hearde these woordes of Esaias, that woorthy Prophete: *Make thy wyll, and set thy thinges in a staye, for thou shalt dye, and not escape:* Neuertheless, he fainted not, nor ceassed to pray vnto God, for the prolongyng of his lyfe in this worlde, that he myght amende his lyfe, and sende a better soule vnto GOD. Then the Lorde God of Israel, seeing his vnweeried and strong hope, with his repentaunce, suffered him to liue. 15. yeeres yet

godly example

longer. But as for Saul, he was not appoynted kyng ouer Israel after the lordes minde, but alonely by the peoples, that craued vppon Samuel, *Geue vs a king to raigne ouer vs.* Whereuppon afterwarde God departed from Saul, for he was not obedient to Gods wyll, but went about by force to establishe his kingdome. The lord then seeing the wickednesse of his hart, gaue him ouer, and chose him another to be king ouer his people, annoyntyng Dauid his seruaunt, whyles that Saul was yet liuyng. Whiche Saul perceyuyng, persecuted Dauid, and laboured with all his endeuour to destroy him, because he knewe GOD was with him, and prospered all that he dyd: whereas contrary, all went backwarde with hym. For these causes, I say, he chose rather to dye then liue, and woulde not liue after the people of Israel was ouerthrowen in the mountaynes of *Gilboa*. And in myne opinion, he slue hym selfe for nothyng, but for that he was a faynte herted cowarde, and vtterly dispayred of his safegarde. For although he sayde, *Lest these vncircumcised come and runne*

me

me through: Yet yf he hadde benne of a valyaunt courage, he woulde haue ſtanded to his defence vnto the death: peraduenture GOD woulde haue deliuered hym. But he contrary, all in diſpayre procured him ſelfe and his ſonne a ſhamefull death. But ye ſhall conſyder this, he was an vnmercifull kyng, and therefore dyd GOD ryd him out of the worlde. For as he dyd not ſpare his owne lyfe and his ſonnes: ſo dyd he not ſpare others. And where as ye alleage Aaron vnto me, I woulde knowe of you, why he dyd put him ſelfe betweene the liuyng and the dead. Was it not becauſe he woulde turne away the plague from Iſrael? If he had knowen that he hym ſelfe ſhoulde haue benne ſtriken therewith, doubtleſſe he woulde not haue ſtriuen agaynſt the ſtriker. But truſting in the holyneſſe of his righteouſneſſe, he ſtoode before ỹ angel to deliuer Iſrael from that miſerie. I am not to be compared with Aaron, al be it I am one of his chyldren, and neuer yet in all my lyfe dyd I ſhrinke to venture my lyfe in the warres of the Lorde. And nowe I am not determined

to kyl mee selfe, lest I should sinne against God, and spoyle my soule of hope of saluation. I knowe it well, it were moze expedient foz me to be slayne of myne enimies, then that I shoulde slea mee selfe. And yf ye say the wooyde, let vs goe fooyth, and sodaynely set vpon our enimies, to kyll, oz be killed in the batayle of the Loyde, and so shall we doo well: peraduenture God wyll geue them into our handes. *For God is able to saue as well by a small armie, as by a great.* Then yf you see me to be afrayde of myne enimies swooyd, ye shall thereby knowe me to be a dastarde, and one that fawneth vppon his enimies, and hunteth foz their fauour. But you shall see me goe afoze you, as a valyaunt manne shoulde, noz once turne my face from death. What dyd ye euer see in me, that ye shoulde iudge me fearefull? Dyd ye euer knowe me to refuse to fight? In the towne of *Iorpata* I haue euer kept my quarter and warde, and euery day haue I fought with myne enimies, whom I haue not spared, but impayred, and that not a litle, whyles I defended that litle citie .48. dayes against them.

them. For I thought with my selfe, peraduenture I may driue away the enimies of the Lorde out of our lande, and put them by Hierusalem, that they goe not thyther. And so haue I foughten with them, tyll all my valiaunt Souldiours be spent, and none lefte but you. I coulde no longer withstande their force, yet I woulde not yeelde mee selfe as a prisoner vnto them: therefore I fledde hyther with you into this caue. Nowe therefore brethren, ye shall vnderstande, that death is commodious and good in deede, whiche commeth in his tyme: But it is neyther good nor godly, for a manne to kyll hym selfe and his brother, to goe afterwarde for that deede vnto Hel and perdition. And what other thyng came more clearely set fooryth a mans manhood and haute mynde with his hope in GOD, then for a man to suffer paciently, what so euer chaunseth vnto hym, vntyll his ende come. Beholde, the Lyons and other beastes, howe they are woont to withstande theyr aduersaries that lye in wayte for them, to the intent they may saue theyr lyues:

whose

whose armour is their teethe & clawes, wherewith neuertheleſſe they hurt not themſelues, but vſe them agaynſt other that aſſaile them, tyll they eyther ouercome, or be ouercommed.

We, although we haue no warlike weapons, yet hath nature armed vs as well as them: for albeit we be not of ſuch ſtrength as they, yet haue we ſuche armour, that we may defend our ſelues therewith, both from man and beaſt. But howe can we breake the bande of loue one to another that proceedeth from God, whiche hath choſen vs to his people and inheritaunce to ſanctifie him? Howe then may we be enimies togeather, and one kyll another? Iſ that be true, as ye can not denye it, that although we be many thouſandes, yet we are counted as one ſoule, and members of one body: then howe cannne any manne euer finde in his harte to ſtrike his owne eyes or feete, or any other of his members to deſtroy it, except he be madde, and beſides him ſelfe? Moreouer deare brethren and freendes, conſyder to what ende the maiſter of a ſhyppe dooth abyde the tempeſt of the Seas, and ſtryueth day

and

and night with the flooddes therof. Doth he it not to saue the ship and his lyfe from death? If so be it, he would willingly for the nonce put him self in ieopardy of tempest, or runne vpon rockes: woulde not the marchaunt men say, See yonder desperate felowe that destroyeth himselfe, his shippe, with the marchauntes, and theyr rychesse? Suppose an earthly kyng should geue his officers to kepe certayne pretious Iewels: were it not conuenient that they should keepe them tyl such tyme as he shoulde call for them agayne? If they shoulde at theyr pleasure cast them away before the kyng cal for them, shal they not moue hym to anger? And yf a man come into the presence of a kyng vncalled, wyll not the kyng checke hym, and say vnto hym, What doest thou here before I call thee? So nowe, al the soules of Israel are the Lordes, who hath bestowed them vnto men accordyng to his mercie and good pleasure, who also wyll receaue them vnto hym agayne when it pleaseth him: and when his time is come, euery soule shal depart vnto his place of rest. Therefore yf a man wyll with his

handes

owne handes, lette foorth his soule out of his closure before his tyme, GOD wyll not receiue it, neyther shall it fynde any rest, but be destroyed. And why? Because it is expulsed and thruste out of his place before his tyme, and before GOD do cal it: wherefore it shal wander inconstantly for euer. Why then (my deare brethren and frendes) do you aduise vs to kyll one another, and to expell and bamishe our soules from vs, they not called for? Howe can we put away this oppro-brie? Howe can we make amendes for this sinne? Who shal pray and make intercession for vs? And with this Joseph burst out on weepyng abundantly, but they laught hym to scorne.

THen Joseph helde vp his handes to heauen, saying: Thou Lorde almyghtie art our father, thou haste shapened vs, and by thy great mercy taken vs of the claye: thou art he that leadest vs in thy fayth, and the multitude of thy mercyes and benignitie towardes vs hath not ceassed. And although our

sinnes

sinnes haue separated vs from thee, yet neuertheleſſe, we are thy handywoorke euery one of vs, and of long haue ben called thy people. Thou art Loꝛde ouer all creatures and soules. Thou doeſt what thou wylt, and no man dare say to thee, why doeſt thou so? Thou art our fauꝛer, we are clay, thou haſt geuen vs our shape and fashion. Theꝛefoꝛe yf it pleaſe thee to take our soules, take them by the handes of thyne angelles, that we commit none euyll agaynſt them. And yf theſe my felowes that be pꝛeſent with me, wyll not be partakers of my pꝛayer: Beholde my lyfe alone, foꝛ the whiche I beſeeche thy benigne clemencie, yf it pleaſe thee to take it, foꝛ thou gaueſt it me, theꝛefoꝛe doo with it what ſo euer ſhall ſeeme good vnto thee, it is in thy handes, thou lendeſt it me, and haſt pꝛeſerued it within me. I wyll not deſtroy it mee ſelfe, oꝛ lette it out of pꝛyſon befoꝛe thou demaunde it. Foꝛ thou knoweſt that *As man can not lyue without thy decree and appoyntment, ſo lykewyſe he can not dye without the ſame.* Vnto thee theꝛefoꝛe doo I lyfte vp myne eyes, thou that dwelleſt

dwellest in heauen, to deale mercyfully with thy seruauntes and with me, to turne our hartes that we consent not vnto this, to murder our selues. If thou knowe any amongst them, that entende so wicked an act, I beseche thee, O Lord my God, let me finde fauour in thyne eyes, geue them an hart to heare holsome counsayle, that I may delyuer mee selfe and myne owne lyfe, whiche I commende into thy handes, that thou wouldest receyue it vnto thee, for in thy hande is the lyfe of euery lyuyng creature. Thus when Ioseph had finished his prayer, he turned hym vnto his felowes, and saluted them. Then sayd they, Thynkest thou therefore to mooue our myndes, because thou hast prayed vnto GOD for thee selfe and for vs? dyd not we tell thee ere whyle, lyke as we tel thee nowe, that we are determined to dye by one meanes or other? wherefore say thy mynde, and tell vs what kynde of death thou wylt ende thy lyfe, for we haue euer knowen thee a iust man and a woorthie Prince, therefore art thou woorthie to dye fyrst. Ioseph perceauyng that his folowes were vtterly

determi-

determined to die, and would geue no eare to his perswasions, for he coulde by no reasons drawe them to his opinion, he went subtilie to worke with them, on this wyse: Seeing it wylbe none otherwise brethren quoth he, I wyll shewe you my deuise. Ye are determined to dye ye say, and that vpon your owne swoordes, therefore there is no better way, then to doo it by lot, in this wyse. Let vs cast lottes amongest our selues, that we may be ioyned togeather by couples, then wyll we cast lottes which couple shall dye fyrst. After, they two shall cast lottes betweene them, whether shall kill his felowe, he that remayneth, shall choose him one of the seconde couple to kil him. Likewyse the seconde couple shall cast lottes betweene them selues who shall dye fyrst, and he that is lefte, shall chose him one of the thirde couple, whom he hath a fancie to be killed of. Then they shall trye by lot who shall dye fyrst, who beyng slayne, the other may choose him selfe one of the fourth couple to kyll him, and so on tyll all be slayne, that we see not the captiuitie of our people. The last couple that shall remayne, shall doo

thus: runne one vpon the others swoorde, or els let them cast lottes betweene them selues, and vpon whom it falleth, let hym dye first. But forasmuche as we are fourtie & one, so that we can not be iustly ioyned in couples: let vs cast lottes fyrst of al, and see which of vs shal fyrst be slayne, and when he is once out of the way, then let vs diuide the couples. He that is to be slayne first, let him choose out one of the first couple to be slayne of, and when he is dead, the fyrst couple shall cast lottes, and doo as I haue deuised. Then euery man lyked his deuise (whiche was Gods dooing, who hearde *Iosephes* prayer) and sayde all with one mouth, We wyll doo as thou hast deuised, and to thee it parteyneth to diuide the meme, and to cast the lottes. *Ioseph* answeared, But let vs sweare by the name of the Lorde, that this deuise shall stande, be ratified, and performed. Whereunto they accorded, and sware all by the name of the Lorde, that they woulde haue that deuise to be ratified and kept, whiche *Ioseph* hadde inuented of castyng of lottes. Then *Ioseph* begamne to make lottes, who shoulde be

the

the odde man, and it lyght vpon *Iehoiada* a priest, sonne of *Eliakim*, a Galilean, whiche was a valiaunt man, and chiefest in euery counsell next to *Ioseph*, and the principall perswader of this wicked fact to kyll them selues. After that, dyd he craftily diuide them into couples, so that the lot of his owne couple came foorth last of all, who looked to be saued and trusted in God, beleeuing that he would deliuer him from this abominable deede. Then *Iehoiada* chose him one of the first couple, who slue him. That donne, the first couple cast lottes betweene them, so the one kylled his felowe, and chose him one of the seconde couple to kyll hym. Then they of the seconde couple cast lottes betweene them selues in the presence of *Ioseph*, and the one killed the other, then he that remayned, chose him one of the thirde couple to slea him. And in this manner dyd they, tyll they were all slayne, and none left aliue but *Ioseph* and his felowe, who sayde vnto *Ioseph*, Go to, let vs cast lottes, that we may goe to our brethren. *Ioseph* answeared him, We wyl doo so, yf thou be so disposed: but fyrst heare me, I pray

thee speake a fewe thinges in thyne eares. Tell me, haue not these sinners rebelled agaynst God in thus murderyng of them selues so shamefully? neyther coulde I by any meanes dissuade them, nor hale them from this opinion. Wherefore should we two sinne agaynst God so grecuously, and agaynst our owne soules? If the lotte shoulde so fall that I shoulde kill thee, I shoulde be counted a manslear, and that woorthyly: and it may so chaunce that I shall escape after thee, and saue my lyfe. But yf the lotte shoulde so fall, that thou shouldest slea me, thou shouldest be taken also for a murderer, & peraduenture thou shouldest not escape after me, yea, although thou thinkest yes. But assure thee selfe of this, we lose our hope in God, inasmuche as we sinne against our soules. For all these men that thou seest here dead, loe, they haue synned agaynst their owne soules, dying without discipline and all good order. If thou wylt say, howe shall we doo for our othe that we haue sworne. Dooest thou not know, *that he that breaketh a wicked othe, dooeth nothyng wickedly him selfe?* For a man is not constrayned

an vnlawfull othe not to be performed

ſtrayned to perfourme an othe vnto God, but to the keeping of his lawes: and hereupon it is that *Dauid* ſayth, *I haue ſworne and wyll perfourme*. For neyther vowe nor othe, that is made agaynſt the commaundementes of God, can be ratified before God. And that more is, before that we ſware, our fathers ſware fyrſt a great whyle agoe at the mount of *Sanai*, that they and their children woulde keepe the lawe of the Lord. Moſes alſo made a couenaunt with them vpon the ſame, and not onely with them that then were there, but alſo with vs. Howe then dare we be ſo bolde to ſweare, to breake the law of God, and become manquellers? ſeeing it is one of the ten commaundementes expreſſely, *Thou ſhalt not kill*. Wherfore my brother, thou ſhalt vnderſtande, that we neede not to be ſolicitus nor carefull for the othe that we haue made, but rather to breake it, for God wyll neuer be diſpleaſed with vs for that. For I being afrayde of theſe wicked perſons, that lye nowe here dead, dyd inuent this ſubtyll meanes, and way to ſweare, that I myght ſaue my lyfe. Thou therefore my brother, yf thou wylt be ru-

led by myne aduise, thou shalt saue thy lyfe and myne, and I wyll cast no lottes, nor perfourme the othe that we made: *Which is not good in the lawe.* If thou wylt not, I wyll withstande thee, and fight with thee, to kill thee, and skape mee selfe. And with this *Ioseph* lept backe, and drew out his sword, standyng ouer against him at his defence, to see what his felowe would answeare. His companion hearyng this, sturred neyther hande nor foote against him, but sayd, Loe, I am content, doo what thou thinkest good, because thou art a man of God. And blessed be the lord God of Israel, that hath not withdrawen his mercie from me, but made me to be in thy lot, whereby my soule is saued from goeing to hell: thy lotte is a iust lot. *For the Lorde wyll not leaue the scourge of sinners, vppon the lotte of the iust.* Much els besides this spake *Iosephes* companion vnto him, for he was sore afrayde of hym, lest he shoulde haue kylled him, yf they hadde encountred togeather: for *Ioseph* was the better man of his handes, and therefore *Ioseph* chose him into his lotte, that he myght be able to make his par-

tie

tie good with him. In this poynt *Ioseph* played the wyse mans part: for he escaped by this meanes, both from the handes of those wicked fooles, and also from his fellowe.

THerefore *Ioseph* called out of the caue to captayne *Nicanor*, and saide to hym in this wyse: Wylt thou promise me, that neyther thou, nor any of thy men that be here with thee, or in the Romanes campe, shall kyll vs, before thou hast brought vs vnto *Vaspasian*: and let him doo with vs as he thinketh good. *Nicanor* answeared, So and so deale God with me, yf I fulfill not thy request, yf so be it thou wilt come forth vnto me together with the men that thou hast with thee. *Ioseph* answeared, I wyll come forth vnto thee, and so many moe of vs as be alyue: for so is it come to passe, that some of vs be dead here in the caue, wherefore howe can they come forth? Then saide *Nicanor*, Neuer thinke (freende *Ioseph*) that I am come to deceyue thee, come forth and trust in thy Lorde God, for thou needest not to feare. *Ioseph* sayde, Sweare vnto me this by

the God of Israel, although he be vnknowen vnto thee. *Nicanor* answeared, I sweare vnto thee by that God that made the worlde by his wysedome, that thou needest not to feare me, but boldly mayest come foorth vnto me. So *Nicanor* made a couenaunt with *Ioseph* and his felowe, confirming and ratifying it in wryting, after the manner of the Romanes: and reaching it into the caue vppon a speare, holdyng the poynt of the speare in his owne hande, *Ioseph* tooke the wryting, read it, and beleeued *Nicanor*: then came he foorth to *Nicanor*, and his felowe with him. When *Nicanor* sitting vppon his seate of estate that was made him there in the wood nigh to the caue, sawe *Ioseph* come towardes him: he rose vp, and embracing him, kissed him, set him on his ryght hande, and wept with him aboundauntly: he honoured his felowe also, placing him betweene *Polirinus* and *Gallicanus*, whom he hadde at that present with him. Then *Nicanor* asked him for the rest of the menne that were with hym, wyllyng that they shoulde come foorth, and he woulde honour them

also,

also, and doo them no harme. *Ioseph* declared the whole matter vnto him, what was become of them. *Nicanor* hearyng of the pertinatious stubburnesse of ỳ Iewes hartes, and their wicked intentes, was woonderfully mooued. So then he rose and went from thence with *Ioseph* and his compaunyon vnto *Vaspasian*. When the Romane armie sawe *Ioseph*, they were greatly astonyed, & gaue a mightie shoute. Some reioyced that *Ioseph* was taken, sayeing, This is good lucke, that our eyes shall see our long expected desyre. Other lamented and let teares fall from their eyes with pensiue hartes, sayeing, Is not this that woorthy man who made all the Romanes hoast to quake for feare, and whose fame and renowme was knowen throughout all landes? Howe is it come to passe that so myghtie a man is taken in his owne countrey, and amongst his owne people? If this chaunceth vnto suche a man to be taken in his owne lande in the myddest of his familie and freendes: howe shal we escape in a straunge lande? Certayne euyll disposed persons of the Romane

an example to yt victorious.

souldiours went to *Vaſpaſian*, and ſaide, Sir, you ſhall doo well to commaund this man to be ſlayne without mercie, that hath ben the deſtruction of ſo many of the people of the Romanes. This is the ſelfe ſame that ſhot the arrowe, and ſtroke you in the legge, put him to death, and then ſhall ye be ſure he ſhall neuer moue warre moze agaynſt you. If you doo not, ye ſhal ſee him one day agayne rayſe an armie agaynſt vs, and deſtroy vs. But *Ioſeph* founde freendſhyppe at *Titus Vaſpaſians* ſonnes handes, whiche came of the Lord. Therefoze when he hearde thoſe wicked mens woozdes, that deſired *Vaſpaſian* to put *Ioſeph* to death, he impzoued their aduice, and partly in mockage he taunted them, ſayeing, Wyll you tell my father what he hath to doo? wyll you geue hym ſo wicked counſell to ſlea that man that yeldeth him ſelfe to vs, vppon the truſt of our leagüe and bande of freendſhyppe, whiche you nowe goe about to breake and fruſtrate? Dyd not captayne *Nicanor* in my fathers name and *Cæſars*, with all the Romanes, make a couenaunt with him? Take heede what you

you say. Is it not treason that you goe about to breake ỳ Cesareal fidelitie? Moreouer, who can tell whether it may so happen that some of vs be taken by ỳ Iewes, like as *Ioseph* is prisoner at this present with vs? When *Vaspasian* heard his sonnes woordes, it pleased him, and he spared *Ioseph*, not suffering him to be slayne: but committed him to a certayne captaine of his, and caryed him about with him through the cities, togeather with kyng *Agrippa*. After this, *Vaspasian* remooued his campe to *Talmida*, whiche also is called *Acho*, and from thence he went to *Cæsarea*, a great citie. When they of the citie sawe *Ioseph*, they cryed vnto *Vaspasian*, kyll him, kyll him, or els he wyll one day be an occasion to stirre great warres agaynst thee. But *Vaspasian* gaue no care to them. Whyles he was at *Cesarea*, tydinges came to him, that the citezins of *Papho* inuaded and spoyled the Isles that were subiect vnder his dominions with a nauie. *Vaspasian* hearing therof, commaunded to lay in wayte for them, that they might be met withall. So there was an ambushe layde without the towne, and it

came

came to passe, that when the Pirates were gonne out a roauyng, *Vaspasian* entred the towne, and tooke it without great resistence, because their souldiours were absent. When the Rouers therefore returned with their Nauie, and sawe ỹ Romanes in the citie, they laboured to arriue and set a lande: but sodenly a huge tempest and a mightie stoyme, droue all their shyppes agaynst the rockes that were in the sea shore, (for there was no hauen for shyppes) and there they were lost many of them: and suche as swamme to land, the Romanes slue. They that were drowned in the sea, and slayne by the Romanes, were in number foure thousande, good menne of warre: besides them, were slayne in the towne .40. thousande, all Iewes.

THis donne, *Vaspasian* set foorth *Valericus* and *Taribus*, two Romane captaynes, with his sonne *Titus*, who went, besieged, and wanne the townes of defence that were in Galilee. And thus dyd *Titus* vse them. They that yelded vnto hym, he saued theyr liues:

and

and who so euer withstoode him, he slue. Moreouer, all the cities that belonged to *Agrippas* in Galilee, he restored them vnto him agayne, onely *Tiarua* except, which he vtterly raced, and slue al the menkinde, specially suche as were apt to the warres, solde also their wyues and children. And this was the onely citie in all Galilee, that *Titus* shewed suche rigour and extremitie vnto. *Vaspasian* departing thence, tooke his iourney to *Gamala*, whiche is a citie vppon the toppe of a mountayne. The name thereof is called *Gamala*, of an Hebrue woorde *Gamal*, that signifieth to quite or to doo a good turne, because it is the best citie that belongeth to *Agrippas*, and the inhabitauntes thereof were all very riche. The citie also called *Seleucia* was not farre distaunt from it, a countrey replenished with good Townes, Gardens, Brookes, and all kynde of fruitfull trees. *Agrippa* besought *Vaspasian*, that he woulde not destroy this citie: let me goe first (sayth he) and offer them peace, peraduenture they wyll take it, that they may saue theyr lyues from destruction. *Vaspasian* was intreated,

treated, sayeing vnto him, Goe and doo as thou wylt, for thy honours sake I wyll doo so muche for thee. So *Agrippa* went to them, and spake freendly and peaceably vnto them, and they receyued him in lyke manner, but they meant deceite, sayeing, Thou art our Lorde and kyng: to whom therefore dooth all that is of any price, or to be desired in all Israel belong, but vnto thee? therfore come neere vnto vs, and debate the matter with thy seruauntes. *Agrippas* credityng their woordes, came harde to the citie, and as he lystened to them that talked with him, one cast a great stone from the wall, which light iust betweene his shoulders, with suche violence, that it stroke him prostrate to the groumde, and brake his backe, with one of his armes also. But his seruauntes stept to him, tooke him vp, and caryed him to *Vaspasian*: who seeing him so sore hurt, sware he woulde neuer goe from thence, tyll he hadde taken the citie, and ordered them in lyke manner as he dyd *Tiarua*, to leaue neuer a man alyue therein. The Romane Philitions dyd bestowe suche diligence about *Agrippas*, that they cured him,

hym. *Vaſpaſian* in this rage agaynſt the *Seleucians*, becauſe they hadde wounded the kyng, beſieged and aſſaulted them. The Iewes within the towne encouraged one another, ſayeing, Let vs sticke to it nowe, and playe the menne, for we haue none other hope to ſaue our lyues, ſeeing we haue thus ordered the kyng. Certayne ſtout men of them therefore iſſued, and encountring with the Romanes, made a great ſlaughter amongeſt them. After that, the Romanes addreſſed their engines, planted their iron Rammes that they brought with them agaynſt the walles, and by that tyme nyght came, battred a great part thereof downe to the earth, that *Vaſpaſian* and muche people with hym myght enter at their pleaſure. But *Vaſpaſian* gaue commaundement to his armie, that they ſhoulde not enter that nyght into the towne, but ſtande and compaſſe the walles vntyll morowe, that they myght ſee howe to winne it. Notwithſtandyng, they woulde not be ruled by him, but entred. Then the Iewes came vpon them, drue the ſtreetes

with

with chaynes, and closed the wayes of the citie, entrapping them in suche a sort, that they could goe nother one way nor other. After that, set vppon them, and beat them downe euen there, so that they were all slayne, saue tenne men that fledde with *Vaspasian*, and a captayne named *Butius*, one of the best men of warre in al the Romanes armie, him the Iewes pursued and slue. But *Vaspasian* and his, fledde to the mountaynes, that he might be there in safegarde. And from thence he sent to *Titus* his sonne that was in *Syria*, for the Romane armie that he hadde sent with him into *Persia*, whiche *Titus* ledde into Iurie.

SHortly after, *Vaspasian* geathered souldiours, and repayred his armie, ioyned with *Agrippas* company, and returned to *Selecia*, wanne it, and slue them euery man, leauyng none alyue: and afterwarde went to other cities of Galilee, and tooke them, seruyng them in lyke sort. After that, he came to the citie called *Nascela*, whiche was a walled towne, and of all the townes of de-

fence

fence throughout al Galilee, none left but it. This he besieged, because thyther resorted many cutthrotes and wycked persons without al feare of GOD, suche as were robbers and rouers of the lande of Iudea. Amongst whom was a certayne man named *Iehochanan*, learned, wyse, and prudent, specially to doo mischiefe, a wittie counsellour, and of suche eloquence, that he coulde perswade cunnyngly, and disswade men from that they had purposed. Besides this, he was a murderer, redy to shed blood, and to doo any mischiefe, a great robber, & one that euer gaped after other mens goodes, by whiche meanes he was become very ryche. Wherefore there resorted vnto hym all vayne persons, manslears, rebels, and ruffians lyke hym selfe, geuyng hym large rewardes, that they might be of his fraternitie, his brethren and adherentes, and he to be theyr head. *Titus* was sent to this citie by his father, to offer them conditions of peace. Whyther when he was come, he sent his embassadours to the citizens to entreate the peace with them. Whereunto the citizens accorded,

and were ready to enter in league with *Titus*. When as this wycked *Iehochanan* perceyued the auncient men of the towne, and the heades woulde receyue peace, he commaunded his companions to keepe the walles, to let them from speaking with the Romanes, and that they woulde geue the Romanes theyr answeare. So therefore seditious *Iehochanan* made answeare to the embassadour of *Titus*, saying, To morowe haue we a solempne feast to the Lorde God, tel thy maister *Titus* therefore, that he graunt vs truice for two dayes, and the thyrde day we wyll geue hym answeare. Wherewith *Titus* was content, and deferred the assault for two dayes. These thynges were donne vppon Whitsun euen, whiche was called the feast of weekes and harueste. The nyght afore the thirde day appoynted was come, *Iehochanan* and his complices, gate them out of the towne, and fledde towarde Hierusalem, ere *Titus* knewe thereof. On the morowe he sent his embassadour to demaunde their answeare, what they woulde doo. They answeared, we desyre to enter in a league with you,

for

for we are yours, to doo you what pleasure your hart desyreth, vpon the condition that none of the Romanes hurt eyther our bodyes or goodes. *Titus* vppon this made peace with them, confirming it by wryting sealed, for the better assurannce thereof. So they opened the gates, and *Titus* came into the towne with his whole armie, and the Iewes receyued him with great ioy, honouryng hym very muche. Then *Titus* enquyred for *Iehochanan* and his confederates. The citizens declared vnto hym, howe he fledde by nyght with al his towarde Hierusalem. *Titus* hearyng that, sent after to pursue hym: yet they founde hym not, he had made suche speede. Notwithstandyng many of the people that went out of the towne with hym, that they myght escape the daunger, both men, women, and chyldren, olde and impotent persons, they ouertooke, slewe them euery one, and returned with a great spoyle. After this *Titus* wanne all the cities in Galilee, and set rulers in them. Then *Vaspasian* dislodged from thence, and came to the mount Tabor, whiche hath snowe vppon

it continually, the heyght thereof is thirtie furlonges, and vppon the top is a playne xxiii. furlonges broade. Thyther sent *Vaspasian* one of his Captaynes called *Palgorus*, whiche tooke the mountayne and the towne that stoode thereon. But here I wyl leaue of the historie of the rest of the battayles that were fought in other places in the lande of Israel and Galilee, and speake no more of them in this booke, for they be almost innumerable, and we haue made mention of them in the historie of the Romanes.

¶ *The hiſtorie of the ſiege* of Hieruſalem.

NOwe wyll we deſcribe the battayles of Hieruſalem, and howe the citie was beſieged by the Romanes, wherein we wyll declare al thinges truely as our maner is, and faythfully, accordyng to the veritie of that was done. It came to paſſe therefore as *Iehochanan* the Galilean was fled to Hieruſalem, he founde there men meete for his purpoſe, iniurious perſons, wicked men, murderers, deceyuers, bloodſhedders, an infinite number. For out of al countreys within the lande of Iuda, there repayred thyther al meme of warre, to defende the ſanctuarie of our God, and *Anani* the high prieſt receyued al that came. Theſe ſeeing *Iehochanan* and his valiantneſſe, reuolted from *Anani* the hygh prieſt, and clane vnto hym, deuyſyng with hym of all theyr affayres. So *Iehochanan* conſpyred with

Ciuil warre

theſe cutthrotes to lay handes vpon the ryche men of the citie, and to ſpoyle them of theyr goodes, and this was theyr maner. When they eſpyed any notable ryche man of the citie, they woulde after this ſort quarrell with him: Art not thou he that haſt ſent letters to the Romanes, and to *Vaſpasian*, to betray the citie vnto them? Thus woulde they examine hym before the people: and when he would anſweare, GOD forbyd I ſhoulde ſo doo: then woulde they bryng in godleſſe perſons, limbes of the deuyl, of theyr owne companie, to beare falſe witneſſe agaynſt hym, that he might be condempned to death by the lawe for a rebel. Thus dealt they with *Antipas* and *Lohia*, both noble menne, and of the cheefe of the citie: and theyr goodes with all theyr iewels, the ſeditious ſealed for them ſelues. They pickt quarrels alſo to the hygh Prieſtes, thruſt them from theyr charges, that they coulde not execute theyr ſeruice. Moreouer, they caſt lottes who ſhoulde haue the Prieſtes office, and who ſhoulde be no Prieſt. For they helde the prieſthood and ſeruice of God, for toyes, gaudes, and trifles.

falſe witneſſe

yolde ſatisfied contented

trifles. So the lotte fell vpon one that was called *Pani*, the ſonne of *Peniel*, a carterly huſbandman, ignorant what belonged to the prieſtes office, ſo that he was vtterly vnworthy of the prieſthood: yet they made hym hye prieſt for all that, ſo light a matter made they of the prieſthood. The good and godly men of Hieruſalem ſeeing the power of theſe ruffians and wycked perſons beare ſuche ſwindge, they ſtacke together, and determined to withſtande them by force. The people therefore earneſtly moued with anger, ſet vpon them, and encountred with them in ſuche ſorte, that the fight was great on both ſides: in the ſtreetes, in the market place, in the temple, and in the entraunce of the temple, tyll all the citie was fylled full of dead bodyes, and ſlayne men. For there was not ſo much as one ſtreete, but there was ſome ſkyrmiſhes in it. The people at length gate the vpper hande of the ruffians, for they were eagerly ſet, and earneſtlye bent agaynſt them. The ſeditious therefore ſeeyng them ſelues not able to make theyr partie good with the people, fledde euery man

into the temple of the Lorde, shut it after them, and there remayned. But *Anani* the high priest, seeing the wicked to be fled to the temple, wylled the people to ceasse their fighting with them in the holy temple of the Lorde, lest they shoulde pollute it with the blood & dead carkases of these wicked persons. The people therefore left of the fight. Then *Anani* beset the temple rounde about, with a sixe thousande of the best and pickedst men of the people, well armed all of them with iackes and sallettes, and aswell weaponed, with euery man a Swoorde, a Target, and a Speare or Pike, to keepe the temple, that they shoulde not come foorth. Moreouer, *Anani* cast in his mynde, that besides the inuadyng them in the temple, whiche were in no wyse seemely, it shoulde also be as great a damage, yf the people of the Lorde shoulde one riue and sticke another in the very temple. For these causes he sent Embassadours to *Iehochanan* the Galilean, chiefe captayne of the seditious and theeues, offeryng him peace, but *Iehochanan* refused it. For the seditious had

sent

sent for the Edomites to come and ayde them. These Edomites had benne euer from their fyrst beginning very hardy and valyaunt men, and warlike, yet were they subiect to the Iewes. For *Hircanus* kyng of *Iuda* hadde conquered them, and caused them to be circumcised, byndyng suche of them as were the best warriours to this seruice: to stande in armes, and keepe watche and warde vpon the walles of Hierusalem day and nyght, and the rest of them to pay tribute to the Iewes.

Upon a certayne nyght came. 22. thousande of these Edomites, all good men of warre, agaynst Hierusalem. When *Anani* the high prieste, and the people that were with him, hearde the noyse of the Edomites armie, he went vppon the walles, and demaunded of them what they were, from whence they came, and whyther they woulde? They aunswered, We are Edomites, and came out of *Edomea* to visite the Lorde God and his temple, and to see in what case his people standeth: for this we come accordyng to our accustomed manner as euer heretofore. *Anani* aunswered, You are dis-

semblers and not as your woordes doo shewe, neyther come yee to seeke God and his sanctuarie, nor yet to ayde his people, but rather to ỹ supporting of *Iehochanan*, graunde captaine of theeues. Were it not better for you to assist the sanctuarie of God, then these sinfull seditious persons, that couet nothyng els then to laye waste the house of God, and to destroy his people? They in the most holy citie of God, doo shedde the blood of iust, godly, and innocent men: through whose wickednesse the Romanes haue the vpper hande vpon vs, because we haue ciuil warres at home with the seditious, and externall with the Romanes. Yea, the wickednesse of the seditious is growen so farre, that the most part of vs hadde rather be slayne of the Romanes, then of our brethren the Iewes. If so be it ye become to maynteyne them, ye shall vnderstande that ye offende our Lorde GOD greeuously, to helpe sinners and murderers, that treade the people of GOD vnder their feete, lyke as men treade Grapes in a wine presse, and make the temple of the Lorde a dwellyng place of manquellers,

lers, and wicked persounes. Ye say ye come to seeke the Lorde: howe is it then that ye are thus in armes after the maner of warre? Ye shall vnderstande, we shutte not the gates of the towne because of you, lest you shoulde come in, after your accustomed manner: but because of your armour and weapons that you haue with you, whiche are instrumentes of destruction, a very vnmeete fashion to come and visite the Lorde with. You shoulde rather haue come with offeringes, sacrifices, confession, and prayse. Notwithstandyng, yf ye wyll enter into the towne for deuotion sake, ye are welcome: but ye must laye away your weapons, and so enter in peaceably. The Edomites answeared, We marueyle not a litle at thee whiche art the hygh priest, our Lorde and Mediatour, and at the rest of the Priestes of the Lorde, with the Elders and Iudges of the people that be present with thee, and your woordes seeme straunge in our eares. For we vnderstande you take vs for your enimies, and thereupon you stoppe vs of our entraunce into the Citie, to

visite

visite the Lorde God after our accustomed maner. In that we be armed as ye obiect vnto vs: doo ye not knowe that *Vaspasian* draweth nygh to come to this holy citie? This we hearyng of, was the cause that we tooke our weapons with vs, to come to ayde you, and keepe the towne, as we haue benne woont these many yeeres. But how should ye geather this, that we come to support the wicked and seditious that be with you: when as from the fyrst day that euer we and our fathers were circumcised, we neuer swarued from the lawe and commaundementes of the Lorde? Tell vs yf there be any commaundement in the lawe, that byddeth a man to strengthen and maynteyne the power of the wicked, to the whiche we are bounde to hearken, and to ayde these? God forbyd we shoulde doo this: for we all, both that be here, and the other Edomites also, be seruauntes of the Lorde and his people, to maynteyne and defende the lawe, the people, and the house of the Lorde. Whyles they were thus talkyng togeather, there rose vp a great cloude, and lyghtnynges

were

were seene with fyre, and darkenesse with myghtie thunder clappes, and shewres of hayle, that all that sawe it were woonderfully afrayde. Wherefore the people fled wholly, left not onely the walles, but *Anani* also: for they could not abyde to tarrie any longer. But *Anani* tooke hart vnto him, and abid it, to marke those horrible signes of heauen, which dyd appeare, that he myght iudge what they betokened. And he gaue his iudgement in dede (but not according to the trueth) that the thunder and hayle with the darkenesse, signified Gods helpe, by the hope whereof they shoulde defende the Sanctuarie of the Lorde. And lykewyse iudged al the Elders that were with hym, without perceyuyng that all these signes betokened the euylles that should come vpon Hierusalem & al Israel.

When they that were shut in the Temple, perceyued that they that kepte the watche before the gate of the Temple, were fledde also for feare of the tempeste, they went and opened the doores of the Temple, and in that darkenesse, which although it was so great, that one could not see another for the thickenesse thereof, neyther

ther durst any of the towne once looke out of his dooꝛes, they were so a feard of those terrible signes of the Element: yet came those desperate felowes, the seditious out of the temple, dyewe towarde the walles without al feare, with sawes and other instrumentes, to cut a sunder the barres of the gates. And when the crashyng of the thunder and hayle was greatest, then laboured they hardest, in wastyng a sunder the lockes and boltes of the gates, least they shoulde be perceyued. And euer when the thunder clap was past, then stayed they and left of tyl it came agayne. Thus played they til they had broken and opened the gates, and let in the Edomites into the citie: who beyng once come in, wandred here and there for that nyght, deuisyng howe they might set vpon the citizens of the towne, and vtterly destroy them. They called out fyrste theyr confederates, that remayned in the temple, brought them thence, and ioyned altogeather with the Edomites, swearyng one to another, that they shoulde be one people and one armie. And foorthwith, beyng so confederated togeather, they slewe the same nyght

nygh.8500. of the people of God, al good men of God, al good men of warre, besides innumerable other, that they kylled of the common people. In the morning they layde handes on the riche men, haled them before iudges, and the lxx. Elders, whiche otherwyse be called *Sanhedrin*, whom they called togeather, and there wicked *Iehochanan* the Gallilean spake vnto them in this wyle. Why condempne ye not these riche cobbes, that haue made a conspiracie with the Romanes, and determine to betray this holy citie into theyr handes, namely one *Sechariahu* a iuste man, perfit, godly, and vertuous, one that feared the Lord, and loued both God and man: but for his richesse onely, whiche were very great, this *Iehochanan* Captayne of the seditious apprehended hym, wyllyng the Elders to condempne hym to death, for that he had ioyned with theyr enimies (as he sayde) to betray the citie to them. The Priestes, Elders, and Iudges, hearing his wordes, and perceyuing that both he and the reste of his blooddy bande, desyred nothing els then to make this man away, although they knewe hym to be moste innocent:

nocent: they wept and sighed greatly. *Iehocanan* seeyng them weepe for *Sechariahu*, and that they woulde not condempne hym, respecting his iustice and integritie: What, quoth he, doo ye begyn to mourne before there be any corse present? I would I shoulde neuer come where God hath to doo, but yf ye order vs thus in your iudgementes, ye shalbe the fyrste that we wyll lay holde of, and we wyl sit in iudgement our selues, to discerne the matters of the people of God, accordyng as we thynke good. Then laying apart al shame, with an obstinate mynde the wicked sort hoysed vp *Sechariahu*, caryed hym out of the place of iudgement, and brought hym vp to the top of a very hygh towre at the East ende of the towne, from whence they thrust hym downe headlong, and he dyed there at the walles syde in the vale of *Iehoschaphat*. The Priestes therefore were sore afrayde of theyr owne partes, and the Iudges also with the Elders, seeing the wyckednes of *Iehochanan* and the rest of the seditious. For *Iehochanan* hadde geuen them warnyng and sayde, except ye geue sentence vppon euery

man

man that we shall bryng vnto you, accoꝛdyng to our mindes, be ye assured, ye shal all of you goe the same way, that *Sechariahu* is gonne beforꝛe you. After that, they apprehended a iust man and a riche, that was beloued of all the towne, whose name was *Gorinion*, surnamed valiaunt, and he was a valiaunt man in deede, most expert in the warres, thereto wise and wittie, and a man of a pure and perfite lyfe, one that was euer the foꝛmost in batayle, when so euer they hadde any conflict agaynst the Gentiles that besieged Hierusalem: and this was his accustomed manner. When the enimies marched to ioyne batell with the Iewes, he woulde runne vppon them with suche foꝛce, and make slaughter of them, that spite of their hartes, he woulde dyiue them to retire, and by that meanes his body was full of skarres, his face and head woonderfully mangled with the woundes that he hadde receyued in battayles that he had benne in foꝛ the people of the Loꝛde. Yet nowe because he woulde not folowe that most cruell byllaynes myade *Iehochanan*, and take his parte, *Iehochanan* commaunded him to be ap-

prehended and brought before him, and when he was come, sayde thus vnto hym, Make thy wyll, set thy house in a stay, and confesse thee selfe vnto the Lorde, for there is no way with thee but death. And so they ledde him out of the towne to kyll him there, lest there shoulde be any businesse about his death, yf they hadde put him to death within the towne: For all the citezins of Hierusalem loued him, and he lykewyse loued them. When they were come to ỹ place of execution, *Gorinion* fel downe afore them, & besought them with teares, in this wyse, Seeing ye haue so determined that ye wyll needes slea me, when as notwithstandyng I haue committed no crime, nor any thyng offended, and that ye wyll in no wyse spare me, although I be innocent, as you knowe well yenough your selues: yet I beseeche you, let me obteyne this one thing at your handes, that you woulde doo so muche at the least wyse at my request, as to burie my body, other fauour I desire not. They made hym answeare, If thou hadst not spoken vnto vs thereof, we had thought to haue donne it, for so we

were

was determined with our selues. But nowe seeing thou art so bolde as to demaunde this of vs, we wyll slea thee, but buriall getteſt thou none, thy body shalbe cast foorth vnto the beastes of the earth and foules of ꝑ ayre. *Gorimion* yet besought them to the contrary, vntyl the most cruel *Iehochanan* stroke him, and slue him, and after threwe out his body to the beastes of the fielde. This donne, they returned into the citie.

yt tyranny of yt wycked.

VAspasian in the meane season drue nigh Hierusalem, for he hadde pitched his tentes at Cesarea, where he releeued his armie, and paide his souldiours great wages: wherefore they taryed in that citie many dayes. For when *Vaspasian* vnderstoode of the ciuill warres in Hierusalem, he sayde vnto his people, Let vs make no haste to besiege Hierusalem, tyll suche tyme as they haue slayne one another amongest them selues, and so at length their pryde wylbe pulled downe, when as they see them selues waste away with ciuill warres, hunger, and thyrst. For *Vaspasian* was a woonderfull politike man in all feates of warres, and his

example for vs. against yt Turke.

wyſedome neuer turned him to more commoditie, then in this deuiſe onely. So he ſoiourned at Ceſarea with his men many dayes. In the meane ſeaſon, the people of Hieruſalem made warre vpon *Iehochanan* and his complices, vntyll innumerable of them were deſtroyed, ſome of them were ſlayne with ſwoordes, ſome the ſeditious ſtickt with ſhort daggers. For certayne of the ſeditious caryed ſhort daggers ſecretly vnder their garmentes, wherewith they woulde come ſodaynely vppon an honeſt and iuſt man, and thruſt him to the hart, that he ſhould fall downe dead in the place without knowledge who ſtroke him. So by this meanes, what with ſwoordes in open frayes, and what with daggers ſecretly, very many of ẏ people were ſlayne, and farre moe that way, then by the Romanes, inſomuch that nowe very fewe citezins were left aliue. Thus when *Iehochanan* had gotten the vpper hande of the citie, he made an armie out of Hieruſalem, to goe and take the cities that hadde made peace with *Vaſpaſian*, whiche they ſacked and raced to the grounde, and whoſoeuer they founde in them, Romanes or

Iewes,

Iewes, they slue them. Yea, *Iehochanan*. went with them him selfe to ayde them, spoyling and carying away all the richesse that they founde in them. They tooke also the citie *Gerara*, that stoode beyonde Ioydane, where as they remayned. Then the inhabitauntes of Hierusalem, both preists, elders, and the rest of the people, sent Embassadours to *Vaspasian*, to desyre peace with him, and succours agaynst *Iehochanan*, and his wicked rabble, whiche dayly in the towne slue very many of the people of God. The citezins also of *Gerara* sent Embassadours vnto *Vaspasian*, sayeing, If thou wylt be Lorde ouer the lande of Iudea, and the citie of Hierusalem, and desyrest to assure the rule thereof, and establishe it vnto thee: then hearken vnto our counsaile, and come vnto vs without delay, to deliuer vs from the handes of *Iehochanan*, and the wicked seditious persons, that with all their myght endeuour to spoyle all our goodes, and to gette the dominion ouer vs, our wyues, and children, to none other purpose, then by that meanes to destroy vs vtterly, that no remnaunt of vs shoulde be left. If so.

be it thou wylt come, and valiauntly withstande them with thy power, we wyll also fight agaynst them within the towne, tyll they be al slayne, and then thou shalt be our Lorde. And that done, thou mayest goe to Hierusalem without any impediment or hinderaunce of any man, for they also of that citie desyre the same, and would gladly become subiectes to the Romanes.

When as therefore *Vaspasian* heard the petitions of the citezins of *Gerara*, he toke his iourney thyther to succour them, and deferred to goe to Hierusalem. But *Iehochanan* heard of his repayre, wherefore he slue the chiefe gouernour of *Gerara*, and gate him out of the towne with his companions, and tooke them to theyr feete, determinyng to flee into a certayne woodde. *Vaspasian* hauyng knowledge thereof, made out after them, sendyng one *Poligorus*, who ouertooke them, and made a great slaughter of them. And in his returne towarde *Gerara* vppon Iordane side, he lyght vppon muche people goeing to Hierusalem, that they myght escape togeather with the seditious. Then *Poligorus* droue backe vnto the riuer,

riuer, where he slue thirtiene thousande of them, the rest leaped into Iordane, & were drowned, to the number of .92. thousande men, women, and children, with muche catell that were all drowned togeather in the riuer, insomuch that the chanel of Iordane was so stuffed and stopt with dead bodyes, that the waters rose and ranne ouer the bankes here and there into the fieldes and playnes. Yet at the length the waters encreased, and bare the carkases downe the riuer, as farre as the Sea of *Sedom*, whiche is the Sea of pitche, otherwyse called the salt Sea, and al the bankes of Iordane lay full of dead bodyes. After this, *Vaspasian* tooke his iourney from thence, and went into the lande of *Edom*, where he wanne two strong cities, the one called *Lagarith*, the other *Cephar Toch*, and slue a tenne thousande of the people thereof, leadyng the rest away into bondage. From thence he dislodged, and came to a towne called *Chamath Gedi*, whiche he subdued. In this Citie were well springes of hotte waters, from whence the hotte bathes of *Tiberiah* haue theyr originall. The naturall Philosophers

and Astronomers of that countrey, holde an opinion that these are the heades of all the hoate wel springes in that whole countrey. Departyng from thence, he came to Samaria and wanne it. Then repayred he agayne all the townes that he had subdued, and made vp their walles, placyng garisons therein to aide him, what time he shoulde besiege Hierusalem. That donne, he returned to Cesarea, to take muster of his whole armie, and prepared to goe to besiege Hierusalem. But in the meane season, came pursuauntes from Rome, and brought him woorde that *Nero* the Emperour was dead, and how that as he was a huntyng in the countrey, the fyre of the Lorde came downe from heauen, and fell vppon him, that he dyed of it. After whom raigned *Galba*, not one whole yeere: for afore it was fully ended, he was slayne by the noble men of Rome, and *Vitellius* created in his steade, a foole, yet a sore cruell man, muche geuen to drunkennesse, so that he was in all poyntes vnwoorthy of the Romane Empyre. The noble menne of Rome that were with *Vaspasian*, hearyng this, great-

lye

lye disdayned at that matter, and sayde, Was there neuer a noble man of Rome lefte to be placed in the Empyre, but ye must choose a drunken wine souffer? Why dyd ye not rather elect that mightie prince *Vaspasian* that is here with vs, a sage and a wyse man, thereto also most valiaunt, one that conquered many cities, and vanquished many nations, & those most fierce? What puissaunt kinges hath he subdued vnder the Romane Empyre? howe farre and wyde hath he enlarged the dominions of the Romanes? And nowe when as the Empyre ought to haue ben bestowed vpon *Vaspasian*, or some one lyke vnto him, and none suche coulde be founde amongst you: ye bestowed it vpon a foole, and a blowbole drunkarde, wherein ye haue done very vndiscretely. Well, the Empyre of Rome shall haue a better Emperour one day, and GOD say Amen. Whereupon the princes that were there, layde their heades togeather, and decreed to proclayme *Vaspasian* Emperour. Therefore with one consent, they went vnto *Vaspasian*, and sayde vnto him, Thou shalt be our head, for the Empyre

belongeth to suche a one: and thou shalt haue the dominion ouer vs. But *Vaspasian* refused to take it vpon him, and woulde in no wyse consent vnto them. Notwithstandyng they compelled him, and placed him vpon a throne of maiestie, setting an imperiall crowne vpon his head: whiche he woulde haue put away, and pulled of with his hande, because he woulde not be Emperour. Wherefore the Romane captaynes drewe out their swoordes, and saide, Thou shalt be Emperour & raigne ouer vs, therefore refuse it not: yf thou doo, thou shalt dye vppon our swoordes. *Vaspasian* therefore seeing him selfe constrayned, beyng afrayde of his lyfe, he was content to suffer him selfe to be proclaymed Emperour. Then all the armie was swoorne vnto him, and he sate vppon the royall seate, as Emperour, and king of kynges.

THE ciuill warres at Hierusalem encreased more and more, and muche blood was shedde through the wickednesse of *Iehochanan*, captayne of the theeues, a limbe of the Deuyll, and

through

through the cutthrote murderers that were with him, who had all euen sworne the vtter destruction of the citie of the Lorde, and the deathes of his people.

There was also an other cutthrote ruffian, of a noble house in Iudea and Hierusalem about the same time, called *Schimeon*, who begamme also to folowe *Iehochanans* manners in sleaing innocentes, and robbyng and reauing in Hierusalem. For *Anani* the high priest had once appoynted him prince and chiefe captayne of Hierusalem: and afterwardes finding hym an enimie, banished him the citie. Wherefore *Schimeon* went and gate him a rout of vnthriftes, murderers, and theeues, callyng in his minde and sayeing, Except I ioyne mee selfe with suche good felowes, I shall neuer be able to be reuenged of *Anani* and his assistauntes that haue thus banished me out of Hierusalem into exile wrongfully, vnto my great dishonour. Shall I that haue bemme in suche estate, nowe be cast out of my dignitie, and be constrayned to wander here and there as a banished man? He went therefore through all the cities of Iudea and Galilee, causing

sing to be proclaymed in the streetes and market places, and sent his letters where he coulde not come him selfe, in this manner and fourme: Who so euer listeth to be ridde from the bondage of his maister, or hath had any iniurie in his countrey, or what seruaunt so euer desireth to be set at libertie, or who so can not abyde the rule of his father or his maister, all that be in debte, and stande in feare of their creditours, or feare the Iudges for sheadyng any innocent blood, and therefore lurketh solitarily in woodes or mountaynes, yf there be any man that is accused of any notorious cryme, and in any daunger therefore: to be shorte, who so euer is disposed to robbe and reaue, to doo iniurie and wrong, to haunt hoores, to steale, to murder, to eate and drynke at other mens coste, without labour of his handes: let him resorte to me, I wyll deliuer hym from the yoke, and daunger of the lawes, and wyll finde him his fill of booties and spoyles. There assembled vnto hym about twentie thousande men, all murderers, theeues, rebelles, lawelesse persones, wicked and

yt proclamacio of yt wicked

seditious

seditious men. Then beganne *Schimeon* also to vexe the Israelites, to turne all vpside downe whersoeuer he came. When the citezins of Hierusalem, the priestes, elders, and *Anani* the high priest, heard tydynges of *Schimeons* dispitefull wickednesse, howe he held on still oppressing the people of God, they were very pensiue, sayeing, Now wyl this felowe moze trouble vs then *Iehochanan*, be he neuer so cruell. They consulted therefoze and agreed, secretly to sende a power agaynst hym, that myght sodenly fall vppon him, and ouerrunne him. Peraduenture (say they) they may slea him, oz take him alyue, befoze his wickednesse growe to further incomuenience, and ioyne him selfe with our foes: then shall they assayle vs both within the towne and without. They made out therefoze agaynst hym a great armie of Israelites and Iewes, with charettes and hozsemen, and footemen in great number, whiche came where the campe lay, and founde him in the cozne feeldes destroying of the grayne, pullyng downe of barnes, and burnyng all, both cozne and Oliue tree.

Then

Then the *Ieroſolimites* diuided their armie, and ſet vpon *Schimeons* tentes ſodenly, ſmote downe his tentes, and made a great ſlaughter vppon the ſeditious. But ſhortly after, *Schimeon* gate ẏ vpper hand of the people of God, for he came vppon them in the nyght ſeaſon, and made a ſore ſlaughter amongſt them. Then they that remayned, tooke them ſelues to flyght towardes Hieruſalem, and *Schimeon* purſued them, killyng them vnto the hard gates of Hieruſalem, ſo that many of them were ſlayne in the way, and very fewe eſcaped. After this, *Schimeon* went and mooued warre vppon the Edomites, to ſubdue them vnto him ſelfe, whiche before were vnder the dominion of the *Ieroſolimites*. And fyrſt he came to the citie *Aſa*, otherwyſe called *Gaza*, for it was the firſt citie within the borders of Edome, as men come from Hieruſalem. But the Edomites mette him in the feelde in great number, and ioyned with hym, but nother part hadde the victorie: wherefore at length they retired both. Then was *Schimeon* in ſo great a rage when as he coulde not ouercome theſe Edomites,

mites, that he wyght him selfe out of his lyfe. So he ceassed fighting a whyle, and encamped him selfe in the borders of the lande of Edome ryght agaynst it, and there abode, thinkyng to set vpon them at an other tyme.

And as he was deuising howe to order all thinges, there came vnto him an Edomite called Iacob, one of the chiefest men amongst them, and a warriour. He hearyng of *Schimeons* proclamation, was moued to come and enter in league with him, and therevppon sayde vnto him, Neuer let it discomfort thee that thou couldest not ouercome the Edomites at the fyrst batayle. If thou wylt be ruled by my counsell, thou shalt winne all the cities in the whole lande, and I wyll deliuer them into thy handes. *Schimeon* desired to knowe howe: therefore sayde he, let vs heare thy counsell, and shewe vs howe it may be brought about, and when it is come to passe, then wyll we honour thee, and rewarde thee accordyngly. Iacob sayde, Geue me the one halfe of thyne armie, whiche I wyll leade with me into an ambushe: then shalt thou

a false traitor to his nation

thou in the mornyng betymes set thy men in aray agaynst the Edomites for a stale, and when thou shalt perceyue them come agaynst thee: then make as though thou fleddest, vntyl thou hast staled them out of the towne, into the feeldes to pursue thee. Then wyll I with my meme come out of our ambushe, & make speede to the gates, where we shall kyll the warders, and sodenly enter the towne, likewyse kil al that we finde there, and set vp a flagge vpon the Towre of the Towne. Then when the Edomites shall see that, theyr hartes wyll be dead for sorowe: then mayest thou turne agayne vppon them, and beate them downe at thy pleasure. Or yf thou lyke not this deuice, heare yet another way. I haue ben a captayne amongst them a long whyle, therefore I wyll returne in the myght season into the towne: yf the watche examine me from whence I come, I wyll tell them I come from *Schimeons* campe, whyther I went as a spie. Then wyll I goe to the elders of the towne, and wyll them to let me haue a company of the best souldiours: and I wyll bryng *Schimeon*

into

into their handes, if he set vpon vs agayne. For I haue viewed his campe, & his power, and vnderstande that he entendes to moyowe to entermeddle with vs, whiche thou shalt doo in deede. And when thou seest me to issue out against thee, thou shalt set thy staffe in the rest, and come towards me, then wyl I take me to flight, and cast a feare in the Edomites hartes, that they shal flee also, whiche donne, thou mayest pursue to slea them at thy pleasure, ouercome them, and enter the towne: Then that towne great Asa once taken, thou shalt quickly wynne all the rest. When *Schimeon* had heard this, he went and deliberated with his owne counsel, and they lykt the last deuise best: wherefore that they concluded vpon. So Iacob the Edomite returned by nyght to Asa, and declared to the auncientes of the towne, howe he had ben in *Schimeons* campe, and had viewed his armie, whereby he had conceyued good hope, that he shoulde delyuer *Schimeon* into theyr handes shortly. The Elders therefore made hym graunde Captayne, and cheefe of al their menne of warre, chargyng euery man in

this wyse. Forasmuche as none of you are so expert in the knowledge of warfare as is Iacob, therfore behoueth it you to follow hym in al things: yf he set forward, set ye forwarde, whereas he pitcheth his tent, pitch ye also, yf he stay, stay ye, when as he fleeth, flee ye, to be short, when he returneth, then returne ye, & goe not one heare breadth from that that he shal commaund you, neyther one way nor other. Upon the next morowe, *Schimeon* issued out of his campe with al his armie: and vpon that assembled Iacob his men, and went out to meete hym. But when they came at the poynt redy to ioyne, and *Shimeon* with his companie hadde charged theyr staues agaynst them, by and by Iacob left the feelde, turned his backe and fled, and the cheefe souldiours that were about hym, fledde with hym. The rest of the people seeyng theyr captayne flee, they toke them selues lykewyse to flyght euery man: then *Schimeon* pursuyng, made a great slaughter of them, and wanne the towne, bryngyng them vnder his subiection. And when he had sacked the houses of them that were slayne of the

Edo-

Edomites, and spoyled theyr goodes, whiche was very muche: the rest that he toke pryſoners and kept alyue, he made peace withal, and ioyned them vnto his owne campe. After that he departed from thence, accompanied with fourtie thouſande good fighting men, part Edomites, and part Iewes, and came to *Chebron*, whiche he wanne, and deſtroyed all theyr grayne and corne feeldes. Yet afterwards he repayred theyr walles, and ſuch of them as were left alyue, made peace with *Schimeon*, who receiued them into league with hym, and they became his men, and folowed hym in his warres. So he diſlodged from thence with his whole armie, whiche by the acceſſion of the *Chebronites*, was nowe woonderfully encreaſed, and determined to inuade Hieruſalem. And when he came nygh the citie, he raunged here and there, deſtroying the fruites that were vppon the grounde, and alſo theyr corne. Captayne *Iehochanan* hauyng intelligence of *Schimeons* commyng to beſiege the towne, and howe he had deſtroyed the feeldes: thought to haue gone out of Hieruſalem,

and to fight with hym, but he durſt not, for his ſpyes had tolde hym that he ſhould not be able to ouercome hym, he had ſo puiſſaunt an armie, and ſo wel appoynted. Yet neuertheleſſe he iſſued out, and lay in an ambuſhe for *Schimeon*. In ỹ meane ſpace by chaunce, *Schimeons* wyfe (that was fled out of Hieruſalem with her men and women ſeruauntes towarde her huſbande, for feare leſt ſhe ſhoulde be ſlayne for her huſbandes ſake, if ſhe ſhoulde haue taryed at Hieruſalem:) paſſed by where he laye in his ambuſhe. Her he tooke and brought againe to Hieruſalem, not a litle proude of ſuche a pray, thynking nowe we ſhall haue *Schimeon* at our pleaſure, ſeeyng we haue his wyfe our pryſoner: he loueth her ſo entirely, that he wyl doo for her ſake what ſo euer we wyl haue hym. This came to *Schimeons* eare, who had taken at that tyme many of *Iehochanans* menne, and cutte of theyr ryght handes, ſendyng them ſo with ſhame to Hieruſalem to theyr maiſter. He ſent moreouer Embaſſadours to *Iehochanan*, wyllyng hym to ſende hym his wyfe, in ſuche ſort that ſhe myght come

to

to hym with al that was hers: or if he refused to doo it, he shoulde be the extremelier handeled, for he woulde take the towne or it were long, and to *Iehochanans* shame, cut of the handes and legges of all them that dyd inhabite it. *Iehochanan* hearyng this, was sore afrayde, and all they that were with hym, and therfore they sent him his wyfe, whereupon *Schimeon* kept hym without the towne. And as *Schimeon* played the tyraunt without, so likewyse did *Iehochanan* within. For *Iehochanans* souldiers rauished the Israelites wyues, and shedde innocent blood. Shortly after *Schimeon* left the towne for a space, and returned into Edomea, for he had worde that the men of most power, and the rychest sort of that countrey rebelled. Whereupon he sacked and spoyled all the townes of Edomea, and left them nothing: insomuche that he was become very ryche, and then returned to Hierusalem, bryngyng the Edomites wholly with hym, that were meete for the warre: and many of the Iewes resorted vnto hym also, and with his power he besieged Hierusalem, euen at the

harde gates. Yet the tyrannie of *Iehochanan* and his complices ceased not, but increased more and more dayly in Hierusalem, insomuche that they taught the citizens of Hierusalem to murder their neighbours, and to commit adulterie with theyr wyues: by whiche meanes fornication was ryfe and common in the citie. Yea, many of the people and youth shaued theyr beardes letting theyr heare of theyr heades growe, and accompanied them selues with women, that thereby they might exercise theyr adulterie the safer, and not be espied, whiche sinne dyd wonderfully defile the towne of Hierusalem, and without doubt furthered the desolation thereof. The gates also of the towne were closed vp, that no man might goe in nor out. And who so went out, fell into the handes of *Schimeon*, and was slayne: they that taryed within, were constrayned to see before theyr faces, theyr shame in euery streete and corner. And yf any man founde any fault, he was slayne straygght by *Iehochanan* the most cruell Captayne of the seditious rebelles. The citizens there-

sin abominable

fore

foꝛe seeing the tyꝛannie of *Iehochanan* to be without measure, they assembled altogeather, and encountred with *Iehochanan*, and were slayne a woonderful soꝛt of them in that conflict. And except the Edomites that were fledde to Hieruſalem foꝛ the tyrannie of *Schimeon* had succoured the citezins, the whole people of Hieruſalem had ben vtterly destroyed, and slayne euery mothers sonne by *Iehochanan*, his power was so great. Then *Anani* the hygh pꝛiest, and the other pꝛiestes, with the auncient, faythful, and sages, and the rest of the people of Hieruſalem, seeing the wickednesse of *Iehochanan*, and that they coulde not suffer it any longer, consulted togeather to deliuer vp the towne to *Schimeon*, to bꝛyng him in, and make him their king, to helpe them agaynst *Iehochanan*, whom they tooke to be farre moꝛe wicked then *Schimeon*, hoppyng that it myght come to passe, that *Schimeon* shoulde slea *Iehochanan* at length. They sent theꝛefoꝛe *Amittai* the pꝛiest, to *Schimeon* to bꝛyng him into the towne. But *Schimeon* craftyly refused it, sayeing, What should I come into the

towne to you that hate me, and of late banished me your towne. Yet they ceassed not so, but sent the same *Amittai* to hym agayne, to entreate him in the name of all the people to come into the citie. And by this meanes, vppon a certayne myght appoynted, he entred into Hierusalem with his whole armie. Notwithstandyng, he was no sooner within the towne, but he brake his promise and league that he had made with the citezins, and whereas he hadde promised to succour them and ayde them, nowe he was altered and became their enimie, ioynyng him selfe with *Iehochanan*. And they two rebelles raigned in the Citie of Hierusalem by course, one one Moneth, and another another. So where before *Schimeons* commyng, they thought muche to beare the yoke and oppression of one seditious person: nowe were they constrayned to holde downe their shoulders, and beare the yoke of two. Yet within a fewe dayes after, there fell a variaunce and discorde betweene *Iehochanan* and *Schimeon*, about *Eleasar* priest, the sonne of *Anani* the hygh priest. This *Eleasar* was the begin-

begynner and first sower of sedition amongest the Israelites, whom *Schimeon* would nowe haue put to death, to be wroken of his father that banished him out of Hierusalem: but *Iehochanan* tooke *Eleasars* part, and defended him. For *Eleasar* was alwayes *Iehochanans* freende, and ayded him. His father was hygh preest, and bare a great rule in Hierusalem, wherefore *Eleasar* was of great estimation and auctoritie with the elders, so that they durst not repreheende him, and his father also looked negligently vnto him, & let him doo what he list, because he had no mo sonnes but hym. So he was the first that assembled noughtie persons togeather, and held euer on *Iehochanans* side, from his first commyng to Hierusalem. And for his sake fell diuision and dissention betweene *Iehochanan* and *Schimeon*, so that they became enimies, and warred the one vpon the other euer after, as we shall declare hereafter.

IN this whyle *Vaspasian* hadde sent *Antonie* and *Mankiminus* (two noble men and of his counsell) to Rome a-

gaynſt *Vitellius*, that they myght make him out of the way, and then woulde he come to Rome to receyue the imperiall crowne there. Thoſe two captaynes went therefore and rayſed an armie, by whoſe ayde they ſet vpon *Vitellius*, and ſlue hym, not without muche adoo: for there were ſlaine that day at Rome. 80. M. good men of warre. When *Vaſpaſian* had worde that he was diſpatched, he made ſpede to Rome to his coronation, diuiding firſt his armie in two partes, whereof he tooke the one with him to Rome as a ſafegarde for hym ſelfe what ſo euer ſhoulde happen: and the other he left with *Titus* his ſonne, to beſiege Hieruſalem withall. So departyng, he left his ſonne *Titus* at *Alexandria*, commaunding him to remayne there, tyl ſuche tyme as he ſhould ſignifie vnto him otherwyſe by his letters, and ſhewe him what he ſhould do, and that in no wyſe he ſhould attempt the ſiege of Hieruſalem in the meane ſpace. *Titus* anſweared, I ſhall doo deare father accordyng vnto your commaundement, for to you it belongeth to commaunde, and to me to obey. *Vaſpaſian* toke with him king *Agrippas* & *Munabas* his

his sonne: for he feared lest they woulde rebell, and me *Ioseph* priest also as prisoner fast bounde in chaynes, for so had his counsell moued him, sayeing, We can not say the contrary, but that we haue founde no signe of rebellion in *Ioseph* hitherto, neither thinke we that he hath gone about any: but who can tell when we are gonne hence, whether he wyl flee to Hierusalem, and helpe to set them at vnitie & concorde, then they make him their king, and after he be the sorer enimie vnto vs. Besides this, you shall haue neede of him in this iourney, he being a man of such great prudence and wysedome, that who so euer foloweth his counsell, shall bryng his matters to good and fortunate successe. *Vaspasian* thought their aduise good, & toke me prisoner with him, togeather with king *Agrippas* and his sonne, albeit they hadde no iron vpon them, neither of hande nor foote, but only had their kepers appointed them, that they shoulde not steppe aside. And as *Vaspasian* drue nigh Rome, all the citezins came forth to meete him, and receyued him with great ioye and mightie showtes. Then commaunded he me to

be

be put in pryſon, but *Agrippas* & his ſonne he let goe at libertie. The next day, aſſembled all the Senate of Rome, to create *Vaſpaſian* Emperour, after the manner of the Romanes, with whom was *Agrippas* and his ſonne. I alſo entreated the Jayler to let me haue keepers with me, and ſo to bryng me to the place where he ſhoulde be crowned and created *Cæſar*: whiche the Jaylour graunted me, & went with me hym ſelf to the place, and brought me where I myght ſee all that was done. Within fewe dayes after, *Vaſpaſian* tooke diſpleaſure with *Agrippas*, vpon the information of certayne euyll diſpoſed perſons that hadde ſlaundered hym, and perſwaded *Vaſpaſian* that he went about to rebell, and howe he hadde ſent letters to Hieruſalem, concernyng the ſame matters. Wherefore *Vaſpaſian* put both hym and his ſonne *Munabas* to death. This befell three yeeres and a halfe before the deſtruction of Hieruſalem. Moreouer, before this deede, the continuall ſacrifice ceaſſed, for a M. CC. and nientie dayes, as it is written in Daniel. Chap. 12. *And from the tyme that the continuall ſacri-*

Agrippas put to death.

fice

fice ſhalbe taken away, and abomination ſhalbe put into deſolation, a thouſand. 290. dayes.
The ſame yeere and moneth that *Agrippas* was put to death, GOD moued the mynde of *Vaſpaſian* to remember me with his mercie, wherefore he commaunded that I ſhoulde be fetched out of pryſon, and brought to his preſence. And as I ſtoode in irons before hym, *Cæſar* bad me welcome, and ſpake comfortablie vnto me, ſaying, Thou knoweſt very well that I haue euer loued thee from the day I fyrſt ſawe thee, and although I haue kept thee continually in duraunce, doo not thynke I dyd it of any euyl wyl or malice towarde thee, but rather thou mayeſt perſwade thee ſelfe, I dyd it leaſt the Romane Princes ſhoulde diſdayne or enuie thee, and ſay, See here this felow, that in our warres hath endomaged vs ſo greatly, nowe goeth he checkmate with vs, in as great fauour as we, let vs kyl hym and put him out of the way. But my freende Ioſeph, be thou of good cheare, I wyll delyuer thee from theſe iron bondes, and thou ſhalt be with me in no worſe caſe, then as one of my cheefe Princes. And I wyll

ſende

sende thee into Jewrie to my sonne *Titus*, to whom thou shalt be as a father and a counsellour. Thou knowest, *Titus* was he that toke pitie on thee, and woulde not suffer thee to be put to death. Yea, he hath sundrie tymes moued me to release thee of thy bondes, and to honour thee, which I haue deferred to doo, onely for this cause that I shewed thee. I made hym answeare, But howe can I be quiet or in suretie of my lyfe, as long as I am in thy companie and thy sonnes, seeyng *Agrippas* and his sonne were innocently put to death by you? *Cæsar* answeared, Hold thy peace Joseph, I neuer loked for any goodnesse of *Agrippas* and his sonne. Thou knowest not what they hadde wrought agaynst my maiestie, and howe they went about to rebel. Thou hast burnt theyr bones with thy handes. Doest thou not knowe howe I honoured hym and his sonne in Jewrie, how I would not suffer mine armie to annoy any of his cities? I answeared. Yes, I knowe it was so, as your maiestie sayth. Then sayd he, But for al this hath *Agrippas* requited me agayne with euyll. For what tyme as the nobles

bles of Rome in Iewrie went about to make me Emperour, thynking me somewhat more meete to rule the empyre then *Vitellius*: *Agrippas* perswaded with them that they should not make me Emperour, affyrming that there was nothyng in me worthie wherefore they shoulde promote me to that dignitie. And after when he came to Rome, he went from one byshop to another, and caused them to goe to the hygh byshop, to accuse me of such crimes as in my conscience I knewe nothyng at al. By this I perceyued that *Agrippas* hart was ful of rancour and rebellion, and therefore I iudged hym to death. *For where as wyckednes is, there is it meete that condigne punishment shoulde not be lacking.* And I put his sonne to death lykewyse. *For the sonne of a traytour ought not to lyue vpon the earth, because that in his hart remayneth the woorke of his father, beyng conceaued and borne of a rebellious seede.* But I haue founde thee alwayes faythful and true, and therefore I commende my sonne to thy wysdome. With this, he commaunded my irons to be taken away from me: and beyng released and

by son of a traitor seldome good

al

at libertie, he set me honourablie among the Princes and Senatours. Then sayde I vnto him, Is not this a great dishonour vnto me, that I should be delyuered from my bondes, and neuertheless my countreymen that be with me to be kept in pryson styl? Nowe therefore yf I haue found fauour in thy sight, and yf thou wylt doo any thyng at my suite, loose the bondes likewise of al the rest of the Israelites that be with me: set them at libertie also, and thou shalt be assured that I wyl be thy faythful counsaylour whyle my lyfe lasteth, and an enimie to thy foes, to make warre vppon them that assayle thee.

Vaspasian graunted Joseph his request, and wylled them to be set at libertie, as many as were prysoners with Joseph. Shortly after sent he Joseph to his sonne *Titus*, that abode at that present at *Alexandria* in Egypt, to whom he writte concernyng Joseph, in this wyse. I sende vnto thee here (my beloued sonne) Joseph, a Prince of the Iewes, a man of experience, trayned in warre, in whom is great wysdome: he shalbe thy father and faythful counsaylour, thou shalt not doo

agaynst

agaynst his counsel, neyther one way nor other, for he is a wyse man. Wherefore thou shalt reuerence and honour him according as he is woorthy, for the Lorde his GOD is with him, and beleeue not rashely any man, that shall defame *Ioseph* vnto thee. Yea, rather put him to death straightway, that wyll accuse him: for *Ioseph* is a faythful man, and a good counsellour, and who so is ruled by his counsel, shall haue prosperous successe in that he goeth about. Therefore when *Ioseph* shal come vnto thee, after he hath refreshed him selfe a fewe dayes of his labours and trauayles of the Sea: then shalt thou prepare thyne expedition agaynst Hierusalem, to beseige it. And yf the Iewes receyue thee peaceably, and wyll submitte them selues vnder the Romane Empyre: then beware thou endamage them in nothyng, but rather repayre their cities, and let them be free from al tribute for ỳ space of two yeeres, yet on this condition, that thyse euery yeere they set a flagge with ỳ armes of ỳ Romanes vpon their walles, that is to say, at their thee solempne feastes, when as all the Israelites are wont

to resort to Hierusalem, to appeare before the Lorde their GOD. Moreouer, they shall offer for vs euery feast, a sacrifice vpon the most holy aulter that is in Hierusalem. And yf they refuse to make peace with thee, thou shalt vtterly race their townes, and who so euer is leste alyue, and escape the swoorde, those shalt thou leade away captiue. If so be they desire to haue *Ioseph* to be theyr kyng, we are content therewith. In any wyse remember to be ruled by *Iosephes* counsell, he shalbe thy father, and thou his sonne. After this, *Ioseph* departed from Rome, and came to *Alexandria* to *Titus*, who hearyng of *Iosephes* arriuall, was wonderous gladde, and all the auncient and wyse men with him. For *Ioseph* was full of the spirite of wysedome, vnderstandyng, counsayle, valiauntnesse, knowledge, and feare of God. Wherefore he went fooyth to meete him, accompanyed with the captaynes of the Romanes armie, and receyued him with great honour. Then *Ioseph* deliuered to *Titus*, his fathers letters: Whiche *Titus* hauyng read, sayde vnto *Ioseph*, Whatsoeuer

uer my father hath written in these letters, I woulde haue donne no lesse by myne owne accorde: but nowe that my father admonisheth me of ꝑ same, I ought to doo it the more. Wherefore remayne here with me, and I wyl be thy sonne, and thou shalt be my father, to rule & gouerne me with thy counsell. So *Ioseph* abode with *Titus* at *Alexandria* a whole moneth after he came from Rome. Then consulted they togeather to goe to Hierusalem and beliege it, for *Ioseph* vnderstoode well yenough, *that this came of the Lorde, and that his woorde coulde not be letted nor hindered*. *Titus* therefore and *Ioseph* with him, departed from *Alexandria* with all their armie, and pitched their tentes at *Nicopolis*, from thence they came by water to *Thanisa*, so fourth to *Iraclea*, and leauing that, came to *Pelisis*. From thence they trauayled through the desart to *Baale Iauim*, after that to *Dicron*, so to *Gaza*, next to *Askalon*, then to *Iabuam*, after to *Iapho*, and so to *Cesarea*. In these iourneyes he wanne *Asam*, *Askalon*, and *Iapho*, with all their townes and castels lying about them.

December. The first yeere of the raigne of *Vaspa-sian*, the tenth moneth and seuenth day of the same, came *Titus* with *Ioseph* and his armie to *Cesarea*, a famous citie, buylt by king Herode. In this citie he soiourned, vntyll his whole hoast were come togeather, aswell of Romanes, as of other nations that were vnder the dominion of the Romanes, and came to ayde them in the siege of Hierusalem. Therefore *Titus* armie was woonderfull huge and puissaunt, wherewith he abode at *Cesarea*, tyll the colde of winter was past, and the moneth of *Aprile* drewe nigh. The same yeere the ciuill warres grewe and increased in Hierusalem, for the citezins slue one another without any truice, rest, or quietnesse, no not in winter, when as warres were wont to cease, but sommer and winter both, the warres neuer stinted betweene *Schimeon*, *Iehochanan*, and *Eleasar*. For the Lorde the same yeere had sent amongest them of Hierusalem, a tourneticke spirite of giddinesse, that the people were diuided into three partes: whereof the first and best folowed *Anani* the priest, who at that tyme had stayned, vnhalowed, and

July.

suspended

suspended his office of priesthood. Another part folowed seditious *Iehochanan*, the thirde, most cruell *Schimeon*. So that in the middest of Hierusalem was ciuyll warres, and without, the Romanes armie made roades from *Cesarea*, euen to Hierusalem: by the meanes whereof, no man durst goe foorth, for feare lest he should fal into the enimies handes, nor enter into the towne to bryng any necessaries thyther. *Anani* being a perfite godly man, and seeing the common weale of Hierusalem to be gouerned by the pleasure of the seditious, gaue ouer his thirde part that stacke to him, to *Eleasar* his sonne, whiche was the first auchour of sedition, and he that gaue the first occasion, that was cause also of all the mischiefe that befel in Hierusalem, and in the whole land of *Iudea*. For he begamne a conspiracie agaynst the Romane garisons, and prouoked Israel to rebel agaynst the Romanes, and to lay handes vpon them. Wherefore there assembled vnto seditious *Eleasar*, *Iehudah*, *Chezron*, *Schimeon*, & *Chiskiahu*, young men of the nobles of Hierusalem, *Eleasar* with his company tooke the tem-

yᵉ first auchour of yᵉ demission

ple, and the courtes about it, appoynting of his men, some to be spyes, some to kepe watche and warde about the temple of the Lorde. But *Iehochanan*, who because of the great resort of people vnto him, was stronger then *Eleasar*: he tooke the market place and streetes, the lower part of the citie. Then *Schimeon* the *Ierosolimite* tooke the highest part of the towne, wherby his men anoyed *Iehochanans* part sore with slynges and crossebowes. Betweene these three therefore was most cruell battayle in Hierusalem, for the space of foure dayes, without ceassing or any breathing, and euery day very many were slayne, so that the blood of the Iewes that were slayne, ranne euery where abundauntly through the market place & streetes, yea euen to the temple of the Lorde, lyke vnto a floodde that had come of great shoures: and vnto the thresholdes of the gates of the temple, the dead bodyes ouerwhelmed one another by heapes, for no man buried them. *Iehochanan* hauyng the myddle part of the towne, had *Schimeon* on the one side hym, and *Eleasar* on the other. But *Schimeon* had the best place, from whence

whence he myght anoy both *Iehochanan* and *Eleasar*. *Eleasar* did also what he could to endomage *Schimeon*. And *Iehochanan* that was in the middest, encombred them both, notwithstandyng to litle purpose. For *Schimeons* company flang stones, and shot at them sore: but when as *Iehochanans* part flang likewyse at them, ỹ stones redounded agayne vppon them selues. Thus amongest these three, the battayle was sore, and encreased euery day, that all men were in great terrour and feare therof. Then assembled to the temple muche people of the priestes and elders, beseechyng these intestiue and domesticall enimies, not to pollute and defile the temple with theyr slaughters, and were almost all slayne for theyr labour. The same day was slayne the priest *Anani* and *Iosua* a priest, both of the chiefest priestes, and *Sechariahu* the most faythfull prophete of the Lorde. Then hadde the continuall sacrifice ceassed sixe and thirtie dayes: for euer vntyll that tyme, was there some good men or other at Hierusalem, that offered alwaye sacrifice to the Lorde. But nowe when they woulde

ỹ priest murdered

haue continued it, and the priestes layd the sacrifices vppon the aulter, the seditious woulde runne vppon them and kyll them, that the priestes bodyes and their cattell that they woulde haue sacrificed, shoulde all fall dead to the ground togeather. They that resorted also out of the countrey of Hierusalem for deuotions sake, the seditious slue and vtterly destroyed them, that almost no one of them was lefte alyue. Moreouer, the dead bodyes of men lay cast in the temple, and that without number trode vnder the feete: Yea, the dead body of the priest that was offering sacrifice, lay vpon the earth togeather with his offeryng. And when any man woulde offer any sacrifice, strayghtway one or other of the seditious would step to him and kyll him, that the blood of the sacrifice and sacrificer should be mingled togeather. Insomuch that the pauement of the temple, being all of marble, was made so slipperie with the blood and fatte of them that were slayne, that no man coulde goe vppon it without fallyng. And the priest shoulde no sooner laye hande on the sacrifice, but he was slayne, and straight

strayght an other dead body shoulde fall vppon him, straunger or other, they spared none. So thus the dead bodyes of the good and bad, cleane and vncleane, wicked and vertuous, thiefe and true man, lay one vpon an other, and their blood mixte togeather in the middest of the temple, without respect of any man, what degree or condition soeuer he were of. Wherefore the fight and slaughter wart great, both in the towne and in the temple. For whomsoeuer the seditious ouercame, they sette fire on their houses also. Whereby the fyre tooke into the great mens houses that were nigh the temple, and into the stone houses, whereas agaynst tymes of necessitie and besieginges of the towne, were layed vp in stone, corne, wine, and oyle, to the number of a thousande and foure hundred stone houses, all filde full of victuayles. For the elders and other godly men, what tyme as *Vaspasian* was in Galilee, they made vp the doores of those garner houses, and layde in victualles into them, sufficient for two hundred thousande men for twentie yeeres, and nowe in this

yᵉ stone houses destroyed.

one battayle of the seditious, they were bent euery one sticke and stone, whiche was a speedie cause of famine and hunger in Hierusalem. At the same tyme also the seditious pulled downe, and raced all the faire houses, and goodly buyldynges, that there shoulde be no monument of any noble house left to any of the citezins of Hierusalem. So this you see at that tyme the Lorde visited the citezins of Hierusalem with foure kinde of plagues, swoorde, pestilence, hunger, and fyre: besides this, a fyft also was added, the ruine and decay of all beautifull and gorgeous buyldinges. And whereseuer a man turned him, there was nothyng but desolation, pollution (namely of the temple and al holy thinges) vproares, without all rest and refuge, no helpe, no succour, but euery corner of Hierusalem was full of howlyng and yellyng, waylyng and weepyng, sobbing and sighing of women and chyldren. Here shoulde ye heare the roaring and groning of wounded men, not yet through dead: there the mourning and lamentation for the elders that then were slayne by the seditious: ponder chyl-

fower plagues

dren

men crying out for hunger: To be short, most sorowfull oppression of them that lyued, done by the seditious. Suche voyces were made euery where, that happy and fortunate was he that before this day dyed: and vnhappy and in a wofull case were all suche as remayned aliue to see this day. All these thinges when I *Ioseph* heard tydinges of, I tare my beard with my handes, and cast ashes vpon my head, sitting in great sorowe vpon the grounde, bewaylyng the miserie and calamitie of Hierusalem.

AND this lamentation made *Ioseph* vpon Hierusalem: How is the holy Citie (quoth he) layde waste, that was woont to be more happy and more renowned, then all the prouinces vppon the earth? Howe is the Citie that was heretofore in suche highnesse and dignitie, nowe brought vnder the foote, thorowe the sinnes of the citezins thereof? whereas sometime was the dwellyng place of the faythfull: nowe beare rule there suche men as prouoke and styre Gods wrath agaynst it, and turne it a-

way

way from their GOD, walkyng it as theeues. In the whiche, sometyme remayned the bryghtnesse of the Godhead, it is nowe become a by wooyde and a mocking stocke to the enimies, replenished with blood of wounded and slayne men. In steede of myth, gladnesse, reioycing, harpes, and psalteries: is sorowe, sighing, hart breakes, mournyng, and pensiuenesse commen in place. Euen as heretofore the priestes executed the seruice of the Loyde in offering sacrifices: so lykewyse nowe seditious persons murder godly and faithfull menne. Where was woont to be the dwellyng place of most wyse and prudent menne: nowe is it made a common hostry of wicked murderers and theeues. O Loyde GOD of Israel, haue not angelles in tyme past come downe from heauen to earth to fight thy battayles? haue not the flooddes of the Seas persecuted them that persecuted thee? hath not the earth swalowed vp them that despised thee? and the windes scattered them a sunder that made insurrections agaynst thee? and thunder from heauen destroyed thyne enimies? and starres

haue

haue fought agaynſt thy foes? What meanes this therefore, and howe commeth it to paſſe, that thou hyddeſt thy face from vs? to whom haſt thou betaken the ſheepe of thy paſture? Looke vpon vs our God, and beholde thy people and inheritaunce, that thou broughteſt out of Egypt with a mightie power, and a ſtrong hande: with woonders & ſignes, leadyng them vntyll this day in thy fayth: take pitie vpon them in thy mercie, and extende not thy wrath agaynſt thy ſeruauntes.

Where art thou Moſes the ſonne of *Amram*? ſtande vp and ſee thy people and flocke of ſheepe, whiche thou feddeſt all thy lyfe with thy wyſedome: ſee howe Wolues and Lyons teare them: ſee howe the Iſraelites are become foes of their owne lyues and ſoules: Yea waſters and deſtroyers are ſprong vp of their owne ſelues. Beholde the people of God, for whoſe ſake thou lyfteſt vp thy ſtaffe ouer the Sea, wherewith thou ſtruckeſt and deuydeſt it, that it was made drye grounde, ſo that the Iſraelites paſſed through, and eſcaped their enimies. Remember thy prayer

when

when as in tyme of famine and lacke of foode, thou obteynedst for them meate from heauen, and at the same tyme when they were weery of their liues for thyrst, thou broughtest water out of ꝑ moste harde rocke. Come forth *Aaron* moste holy priest of God, that dydst put thee selfe betweene the liuyng and the dead, to turne away the plague from Israel, and strokest the destroyer, that he shoulde not come nygh the liuyng. Aryse out of thy graue thou *Phinees*, that mooued with suche feruencie, dydst reuenge the glory and maiestie of the Lorde GOD of Israel. Come and runne through these seditious in thy furie, whiche murder the people of GOD and his priestes. Awake thou *Iosua*, that dydst throwe downe the walles of *Iericho* with the sound and shoute of thy trumpettes that the holy priestes helde in their handes. Come nowe, and see thy people that thou madest to enherite many nations, and to conquere moste puissaunt kinges, howe they kyll one another, how they further and helpe forwarde the idolater to rule and haue the dominion of thy holy lande, that thou gauest thy people

Israel

Iſrael to enherite. Why ſleepeſt thou kyng Dauid, awake and come with the ſounde of thy Pſalterie and harpe, to ſing the holy Pſalmes. Aſke account of thy ſweete wooꝛdes that are ceaſſed from the mouthes of this people, and out of all mens mouthes, becauſe of the malitiouſneſſe thereof. See howe their pꝛinces be tranſſourned into enimies and deſtroyers: and doo not as thou dydſt (good kyng Dauid) that dyddeſt geue thyne owne lyfe foꝛ theyꝛs, ſayeing, *Let thy hande, O Lorde, be turned agaynſt me, and agaynſt the houſe of my father, and doo not fall vppon thy people to deſtroye them.* Where art thou *Eliſeus?* come and ſee what thou canſt doo, yf thou canſt reſcue the remnaunt of Iſrael, and finde them any gappe to ſcape at. Dydſt not thou by thy pꝛayer bꝛyng the power of the Syrians to a towne of defence, and pꝛeuayledſt agaynſt them without dynt of ſwooꝛde oꝛ battayle, and bꝛoughtedſt them downe, ſmiting them with blindneſſe, that they turned theyꝛ enmitie towarde Iſrael into loue? In deede, thou waſt he that vanquiſhedſt the Syrians

rians by thy prayer, that they fledde for feare of the same. Now therfore ye heardmen of Israel, assemble togeather, & lysten with your eares, and heare my woordes that I wyll speake in your eares this day. Tell me, what is become of your prayer, that ye haue made for the people of Israel, to defende and turne away from them all wrath, indignation, tribulation, furie, and immissions of euyll spirites?

Howe is it that nowe ye see not the sanctuarie turned into a vyle sincke of blood? For the dead bodyes of priestes lye in the middest of it. The holy citie Hierusalem is become a straunge citie, as though the name of the Lorde had neuer beene in it: and the sanctuarie of the Lorde is in that case at this present, as though the deuine Godhead hadde neuer dwelt therein: for the temple is turned into a denne of theeues, a lodging of seditious persons, a tabernacle of cruell murderers. And who so fleeth thyther for refuge, there they be slayne: as the seditious haue murdered in the middest thereof *Anani* the hygh priest, and *Iosua* a priest also, that were princes and chiefe

priestes,

prieſtes, the moſt reuerent amongſt the people of God, whom ere this, kynges and nations had beſought and deſyred their fauour, but neuer caſt theyr ſlayne bodyes in the myddeſt of the temple. The nobilitie alſo of Hieruſalem, the elders of *Iuda*, and ſages of Iſrael, whoſe frendſhip kynges and nations haue ſought, and deſired to make peace with: they lye nowe ſlaine here and there in the middeſt of Hieſalem, are meate vnto the foules of the ayre, and beaſtes of the fielde, to dogges and rauens, becauſe there is no man to burye them. Theſe dyed not for theyr offences, but becauſe they founde fault with the Iſraelites when they ſinned. Howe are they ſlayne in thee (O Hieruſalem thou holy citie, renowned throughout the whole earth) al iuſt men, al holy men, whom the ſeditious haue gotte the vpper hande of, thoſe helhoundes and bloodſuckers that haue brought all theſe miſchiefes vpon thee: howe are the prieſtes of the Lorde, and his Prophetes ſlayne, amongſt thoſe holy meme? For before the holy temple, was the prophete *Sechariahu*, that iuſt and holy man, butchered

and murthered, yea without al burial, neyther was his blood couered with earth, but yet styl wandreth about and muttreth in thee. The blood of *Anani* also and *Iosua* the cheefe priestes, was yet neuer couered, whiche were both slayne in thy temple, as men be wont to kyl theeues: yea, the blood of the godly young men, and valiant men that woulde haue reuenged them, was shed also by the seditious, lyke flooddes of water. Howe are the hartes of the people turned so auckwardly, that they wyll heare no admonition of iust men? But are lyke vnto blockishe images, that neyther see nor heare, nor yet vnderstande any thyng. All beastes be they neuer so byntishe, al plantes, and thynges that growe vpon the earth, withstande them that inuade them to doo them iniurie, and endeuour to auoyde the force of theyr enimie: but thy chyldren that thou keepest within thee, are chaunged into enimies, and one brother murthereth another with the swoorde. Where is nowe thy valiauntnesse, thou that neuer wouldest bowe to beare the yoke of the Gentiles vppon thy shoulders, but hast cast

away

away the bondage of the Egyptians, Philistines, Aramites, Assyrians, Chaldeis, Persians, and Medes? Where is the strength that God gaue to the Chasmonanites, that with a very smal companie defended thee, and preuayled agaynst the huge and puissaunt armie of the Greekes, destroyed the stoute souldiours of Babylon, vanquished the mightie armie of the Persians, slue *Kamitiarus*, and *Antiochus*, and pursued theyr armies, makyng great slaughters of them, and fyllyng all places ful of dead carkases of the Gentiles? They woulde not be ruled by synners, but bentred them selues to dye, offeryng theyr lyues, not for theyr sonnes and daughters, but for the sanctuarie of the Lorde and his temple, least it shoulde be polluted with the idols of the Gentiles? Where remayneth nowe the rodde of God, that holy rodde that budded and blossomed in the dayes of gladnesse? Nowe is both the sprynges wythered, and the rodde it selfe also. The rodde of fayth is wythered, the rodde of the kyngdome, the rodde also of thy people, from whence the holye lawe is taken awaye, neyther is

there any man that can tel where to drawe any waters of the heauenly mercie. Alas the merciful men that haue ben in tymes past to their brethren both alyue and dead: howe are they nowe turned into most cruell tyraunts, and haue mercie of no man? Where is the multitude of theyr mercies, wherewith they were wont honourablie to burie their dead? Nowe the corses of their dead bodyes couer the face of the whole earth, and there is no body wyll vouchsafe to burie them: yea, they that woulde, can not be suffered, but strayght wayes commeth other to them, and kyls them before they can doo it, so that they also dye and lye vnburyed, and are strowed about here and there in the feeldes. Suche is the guyse in thee nowe a dayes, neyther the father to burie the sonne, nor the sonne the father, the seditious watche so diligently those that be dead, least any man shoulde burie them: whiche if they doo, they are also slayne by them, and lye vnburyed them selues. The Temple of the Lorde that is in thee, and was wont to smell sweetely of spyces, anoyntmentes, and perfumes: howe is it nowe

choked

choked with carion doung, and moſt peſti-
lent ſtynch of dead bodies, and blood of the
wounded? Thy ſtreates are ſtrowed full
of dead men, ſome runne through with
glaues and iauelins, and other dead for
hunger: yea, they that remayne yet alyue
in the citie, are as good as dead alſo, and
may be taken for no leſſe. For they are
weerie of theyr lyues, becauſe of the pe-
ſtilent dampe of the dead bodies, the out-
ragiouſneſſe whereof, hath caſt many into
moſt daungerous diſeaſes, and hath ben
the death of numbers alredy. This may
worthyly ſeeme to be it that Dauid the
annoynted of the God of Iacob, the plea-
ſaunt and ſweete muſical Poet of Iſra-
el, ſpeaketh of, *Lorde the Gentiles are
commen into thyne inheritaunce, they
haue polluted the Temple of thy holyneſſe.*
And woulde to God it hadde ben Gen-
tiles that thou haddeſt brought, nour-
ryſhed and exalted to doo this deede, to
rebell and ſynne agaynſt thee, and to pol-
lute thus the holy temple that is in thee.
*For in the malitiouſneſſe of an enimie, a man
findeth the halfe of his comfort: but in the
malice of a freende, there is no comfort at al.*

Yea, the very chyldren that thou hast bread, brought vp, and promoted, the selfe same haue stuffed the temple of the Lorde that is in thee, with vnburyed carkases, euery man kyllyng his neyghbour, and the seditious sufferyng no man to burye them: but sleayng al that attempt to bestowe any suche worke of mercie vpon the dead, in suche sort, that they fal dead vppon the corses whiche they woulde haue buryed: and by that meanes both the corses lye cast out in the feelde, no better then the carkases of bruite beastes that be founde in desart places. Yea, the iniquitie and crueltie of thy citizens (O Hierusalem) is growen so farre, that they were not content onely to kyll theyr neyghbours: but they must also hewe theyr miserable lymmes in peeces, for els they thought they were not sufficiently reuenged: although that in so dooyng, many tymes the stynche of the dead, tooke woorthie vengeaunce agayne of the lyuyng, by castyng hym into vncureable diseases. All these euylles are come vpon thy chyldren, because they haue forsaken the lawe of the Lorde, and haue

transl-

transgressed his couenaunt that he made with their brethren, because also they haue sinned agaynst the Lorde God of their fathers, in sheadyng the blood of iust men and innocentes that were in thee, euen in the temple of the Lorde. And therefore are our sorowfull sighinges multiplied, and our weepinges dayly encreased, for that we haue benne the cause of all these euyls that are befallen vs, and are not yet ended. O Lorde our God, our sinnes are gone ouer our heades, and the wicked acts that we haue committed in thy sight, are innumerable. The Lorde our God is ryghteous, it is we that haue rebelled agaynst his wyll, we haue prophaned and vnhalowed his lawe, we haue broken his couenaunt. And euer the more that his wrath enkyndled agaynst vs, the more haue we transgressed agaynst hym. Wherefore to him belongeth iustice and iudgement, he hath woorthylye poured the furie of his displeasure vppon vs: to vs onely belongeth shame, as we haue aboundauntly at this day. But he wyll once turne agayne, and haue mercie vppon vs, vanquishe all

all our sinnes, and cast them all into the deepe bottome of the Sea. So be it.

AFter these thinges, the thirde day of the first moneth, in the first yeere of the raigne of *Vaspasian*, *Titus* his sonne tooke muster of his men in the playne of *Cesarea*, to knowe the certayne number of them, whiche he had not donne afore, since his fathers departure: and he found them very many, insomuch that they almost seemed to couer the earth. This donne, he tooke his iourney from *Cesarea* with his power, and came to *Samaria*, where the citezins receyued him with great ioy, and dyd him much honour. Wherefore he spared them, and dyd them no harme. From thence he came to *Aielona*, thirtie furlonges from Hierusalem, there he pitched his tentes, and leauyng them there, tooke fyue hundred horsemen with hym, and came to Hierusalem to viewe the towne, to knowe what heyght the walles were, what strength there was in the towne, specially of the seditious, of whom euery where great rumour was: finally, to receyue peaceably all suche as

were

were desirous of peace. So, as he came to the wall, he sawe no man, neyther goe out nor in: for the gates were shut vp, and the seditious had layde an ambushe without the towne to trappe *Titus*, who went somewhat before accompanyed with a fewe, the rest folowyng a pretie way behinde. Whyles therefore he was in vewing the walles, the seditious issued out of their ambushe that they hadde layde nygh vnto *Aielona*, and set vppon the backe of *Titus* men behinde. Then issued an other sort out of the towne, so that they had *Titus* betweene them, and runnyng vpon hym, separated him from his men, and emuironed him on euery side, where they slue 60. of his menne, and myght haue slayne him also, saue that they coueted to take him alyue. *Titus* seeing him selfe beset, and forsaken of his owne menne, that thought it was impossible for him to escape, perceyuing also that they went not about to kyll him, but to take him alyue, moreouer, that he coulde in no wyse escape, except he woulde make an irruption and runne through their handes: he tooke a good hart vnto hym, and vali-

auntly brake through, sleaying whomsoeuer came in his way to lay holde of hym, and so escaped. If they had entended to haue slayne him, they myght haue done it: but beyng desirous to take him aliue (as is sayde) they abstayned from strikyng him, and so they lost him. And GOD woulde not deliuer him into their handes, that by him he myght scourge Israel. But the Iewes seeing him to be thus escaped, repented sore that they had not killed him, sayeing one to another, What meant we, that we kylled him not whyle we myght? it is yll handled of vs. Therefore they pursued him, hurling and shooting after him with engynes of warre, but they coulde not ouertake him: for God preserued him, that he myght afterward deliuer Hierusalem into his handes. So he returned to *Aielona*, and perceyued ỹ hartes of kinges to be in the handes of GOD. The next morowe brought *Titus* all his armie to Hierusalem, determinyng to encampe hym selfe vppon the mount Oliuet: wherefore he first spake vnto his souldiours in this wyse. This day ye goe to fight agaynst a most mightie nation,

tion, whose warriers be strong as Lyons, valiaunt as Liberdes, and nymble as Fawnes that runne in the mountaynes, to ouerturne chariottes, and such as sit vpon them. Nowe therefore take good hartes vnto you, and be courageous: for so it standes you in hande. Doo not thynke them to be lyke the nations that heretofore ye haue had to doo withal: I mee selfe haue experience otherwyse of their valiauntnesse and sleyghtes of warre. This saide, he marched in aray most strongly, that they should not be scattered a sunder, and gaue them charge, specially to the bawarde to take heede of stumbling vpon Welles or Cesternes, wherby they might be hynded, for as yet the day was scarse broken: and besides that, *Titus* had knowledge how the Iewes fearyng of his comming, had digged secrete trenches & pitfals. Wherfore to auoyde them, he led his hoast by the mount Oliuet, in which place it neuer came in their mindes to digge.

Therefore when he came to the mount Oliuet, he encamped there agaynst Hierusalem, ryght ouer agaynst the brooke Cedron, that ranne betweene the citie and

the

the hill, and many tymes ranne very shalowe. *Titus* campe was about sixe furlonges from the towne. The next morowe they of the towne seeing *Titus* to be encamped vpon the mount *Oliuet*, the captaynes of the seditious with their companyes assembled togeather, and fell at argument euery man with an other, entendyng to turne their crueltie vpon the Romanes, confirming & ratifyng the same attonement and purpose, by sweareyng one to an other, and so became peace amongst them. Wherefore ioyning togeather that before were three seuerall partes, they set open the gates, and all the best of them issued out with an horrible noyse & shoute, that they made the Romanes afrayde withal, in suche wyse, that they fledde before the seditious, whiche sodaynely dyd set vppon them at vnwares. But *Titus* seeing his menne flee, rebuked them, sayeing, Are ye not ashamed of this timerous cowardnesse, when ye are so many, and a hundred for one of them? What ignominie is it, so many to be repulsed of so fewe? Wherewithall *Titus* stayed them, and brought them manfully to with-

withstande the Iewes, so that very many were slayne on both sides. But the Romanes were not able long to abyde the force of the Iewes, albeit that *Titus* with his picked and most valiaunt souldiours dyd manfully keepe theyr grounde, and neuer reculed. *Titus* also laboured to encourage the rest to fight: but they were so dismayed that they wyst not what to doo. For to forsake *Titus* they were ashamed, and to resist the violence of the Iewes they were not able. Notwithstandyng *Titus* and his companie made theyr partie good against the Iewes, who at length left the feelde, and withdrewe them selues towarde the towne. Then *Titus* beyng wroth with his souldiours that they had fledde from the Iewes, sayde vnto them, Shall I not be auenged of these Iewes? Shall so fewe of them put vs to flyght, not able to stande in theyr handes? and wyl ye flee or recule, seeyng me abyde by it? The next day *Titus* tooke all his armie, saue a fewe that he left in his campe to keepe the baggage, and went downe the mount *Oliuet*, settyng his menne in battayle ray euen agaynst the gates of

the

the citie. Then exhorted he them to play the men, and although they were comme downe the hyl, yet they shoulde not feare the Iewes for theyr campe that they had left behinde them, for the brooke Cedron (sayth he) is betweene our campe and the Israelites. With these wordes they were encouraged, and determined to encounter with the Iewes vnder the walles hard at the gates of the citie, trusting to the sauegarde and defence of the brooke Cedron. The Captaynes of the seditious lykewyse vsed pollicie: For they diuiding theyr men, sent one companie to passe sodeynely the brooke Cedron, to inuade and spoyle the Romane campe that were left in the mount Oliuet. These therefore went and fought with the Romanes vpon the mount, and droue them out of their campe. *Titus* lookyng behynde hym, and perceyuing that the Iewes hadde gotten ouer the brooke, and were in hande with his menne, he was wonderfully afrayde, seeyng hym selfe so enuironned with battayles on euery side. They within the towne when they sawe theyr felowes once at the mount Oliuet,

they

they opened the gates, issued with al their power that was left in the towne, and encountred with *Titus*, where he had set his men in aray ouer agaynst the gate, where they made a great slaughter of the Romanes, whiche desyrous to auenge the shame gotten the day before, fled not, but stoutly withstoode theyr force. Also the Iewes tooke hart vnto them, fought manfully, and beat downe the Romanes, that at length they tooke them to flight toward the mount Oliuet, so that in theyr flight many of them were slayne by the Iewes that pursued the chase. Vppon this, dyuers of *Titus* souldiours (seeyng themselues besette both before and behynde) counselled *Titus* to flee with them vnto the mountaynes to saue his lyfe, least he shoulde be slayne by the Iewes, and they all togeather with hym. For thou (say they) art a great Lorde of many kyngdomes, and God shal one day bryng thee to the imperial crowne of our Lorde thy father. Nowe therefore if thou shouldest be slayne of the Iewes, we are all but dead, and what good shoulde thy death doo other to thee selfe or to other, to be

slayne

slayne lyke one of vs? Yet *Titus* would not be ruled by them, nor receyue theyr counsayle, but kept his grounde boldly without once turnyng his face, saying, *I wyll chose rather to dye with honour, then to lyue with shame*. And with that he rushed vpon the Iewes that were nygh hym, and compelled them to recule. When the Iewes that had enuironned the Romane campe, sawe that, they left the Romanes, and came flocking about *Titus* by routes, assaylyng him on euery syde, endeuouring also with all theyr myght to ouercharge hym, wherethrough in that place was a sore and vehement fight, and muche people slayne on both parties: yea, *Titus* scapt narowly from beyng slayne in that fight, and had dyed in deede, if certayne of his valiaunt souldiers hadde not returned vnto hym, and rescued hym out of the Iewes handes. That day were the cheefe of *Titus* souldiours slayne. Then the Iewes retyred to theyr place at the walles syde. They also that went to the mount *Oliuet*, returned homewarde by the brooke *Cedron*. The Romanes seeyng that, pursued them: whereupon the

Iewes

Iewes turned agayne vppon the Romanes, who fledde by and by. Thus the Iewes put the Romanes to flight thryse vpon one day.

IT came to passe then, that the externall warres pauled, & intestine ciuil warres reuiued most terribly amongest the seditious at Hierusalem. For vppon the fyrst day of the high solemne feast of Passouer, captayne *Iehochanan* and his men came into the temple of the Lord, where he was honourably receyued of the priestes and elders, with the rest of the communaltie. And when they were within, they cast of their vpper garmentes, vnder which they were armed with coates of fence, and swoordes tyed to their thighes. After that they beset the doores, and layde holde of the priestes, slue them and the people also, their hartes was so cruelly bent agaynst their brethren, neither regardyng the reuerent countenaunces of olde men, nor enclymyng to the prayers of them that besought them, without sparyng eyther women or chyldren, no not the suckyng babes. This donne, *Iehochanan*

stoode vp and openly protested, that neyther *Schimeon*, nor *Eleasar*, nor any of the rest of the captaynes of the seditious, nor any man els, shoulde haue the soueraintie in that citie, but he. The other hearyng that *Iehochanan* hadde wrought suche displeasure to the people of God in the temple, ryse togeather, and slue very many of *Iehochanans* part, but in the meane season, what of the one part, and what of the other, the Israelites went to wracke, and were slayne in great number. Tydynges came to *Titus*, howe the Iewes conspired agaynst them selues, and slue one another dayly, whereat he reioyced greatly, and came with his whole hoast to the towne, where he founde certayne Iewes without that had fledde because of the rage of the ciuill warres. When they sawe *Titus*, they came and besought him to enter the towne, and deliuer them from the cruelty of the seditious, and they woulde be his seruauntes: for these warres hadde made them almost weery of their lyues. Yet *Titus* gaue litle credite to their tale, although they made many wordes to perswade him that it was true. For he

renem-

remembred how within three dayes afore, he saw ỹ Iewes fight agaynst him egarly al with one accorde, so earnestly one rescuing and defending another, that no discorde appeared to be amongest them. Wherefore he woulde not beleeue their wordes, in that they required succour and offered to yeelde. And as they were thus debating the matter, sodaynely they heard an vprore in the towne, and woonderfull hurly burly, some crying, open the gates, and let *Titus* come in, other cryed, shutte the gates, and let not the Romanes come in. Then certaine vpon the walles called vnto the Romanes, speedily to come vnto the towne, and they woulde open them the gates, that they might enter in, requesting the Romanes to deliuer them from the tyrannie of the seditious, lest (say they) we shoulde be all slayne by the handes of these ruinous and cruell seditious persones. The Romanes therefore ran to the gates, and when they approched nigh the walles, and were come within daunger, the Iewes hurled stones from the walles, and shot arrowes at them, sleaing very many of the Romanes. The other Iewes also

that were without the towne, and hadde beſought *Titus* to deliuer them from the handes of the ſeditious, begamne to aſſayle the Romanes that were gonne to the walles, with ſuch force, that many of them they ſlue, the reſidue they put to flight, and the Iewes folowed the chaſe almoſt to *Aielona*. Then the Iewes mockt and flouted the Romanes, callyng them freſhe water ſouldiours, men of no experience, and innocent fooles that neuer ſawe the traynes of warre before: clapping alſo their targettes, and ſhaking their ſwordes againſt them in mockage. The Romane captaynes ſeeing theſe thinges, they tooke great diſdayne at the matter, & in a great yre woulde haue turned backe vppon the Iewes agayne, had not *Titus* cauſed the retreate to be blowen. Vppon this, *Titus* aſſembled all his counſellours, captaynes, and ſouldiours togeather, and ſayde vnto them in this wyſe. I haue a ſufficient trial, and vnderſtande well yenough your valiauntneſſe & courage (moſt woorthy men and deare ſouldiours) whiche farre paſſeth the ſtrength & manhood of all other nations, and not onely in this moſt excel-

lent

lent vertue doo ye excell: but also in knowledge and slaightes of warre, in wysdome and forecast ye haue ben chiefe of al other. Nowe therefore brethren and freendes, I marueyle not so greatly at the Iewes subtiltie and craft in their swearing to you for the perswadyng of a thing, and after kepe not their othe: but this seemeth woonderfull to me, that ye suffer your selues styll to be decepued of them, and to be slayne by their wyles. For all the wit ye haue, coulde not deliuer you out of their snares, but nowe yet agayne the thirde tyme ye haue approched the walles, and this is the thirde tyme ye haue benne put to the foyle for your labours. And all this commeth because ye wyll not be ruled by me, but transgresse your generall and Lordes commaundement. But nowe my brethren take heede what ye doo hereafter, it becommeth you not to disobey my woordes, which ye haue done oftentimes. Do ye not remember a certayne noble man of our countrey, in the warres of *Augustus Cæsar* agaynst the Persians, howe he put his owne sonne to death, because that contrary to his fathers commaundement (who was

graunde captayne of the armie vnder *Augustus*) he hadde fought with his enimies: yea, although he killed three Persians. But what speake I of once? ye haue oftentimes set litle by my commaundementes, skirmishing dayly with the Iewes, and that without all discretion, rashly and out of order: whereby you may geather, your enterprises haue no good successe. If you continue these maners, it shal redound vnto your owne dishonours. Wherefore it were better for you to leaue of these partes, and lay away your pride, contumacie, and stubburnesse: which yf ye doo, thinges shalbe in better safegarde. Muche more spake *Titus* to his men, rebukyng them sharpely, not mentioned here, but declared at large in the volume that we writ vnto the Romanes. When he had sayde, his princes and captaynes fell euery one prostrate to the earth, and besought him of pardon for their rashnesse, in that they had so vnaduisedly and without order agaynst his minde, encountred with the Iewes. Then *Titus* taking pitie of them, pardoned them, requiring them to beware hereafter, that they commit nothing agaynst

his

his commaundement, nother in woord nor deede, and so dooing, they shoulde haue his fauour, and auoyde his displeasure & daunger to death for the contrary. But yf they refused to doo it, he woulde not spare any man, what so euer he were ỹ shoulde transgresse his commaundement, but put hym to death, & geue his body to be eaten of the foules of ỹ ayre. They answeared all with one voyce: We are content with these conditions, & wyll doo what so euer thou shalt commaunde vs. After this, *Titus* consydering howe earnestly the *Ierosolimites* were set one against another, how they were become suche cruel and mortal enimies, that eche of them conspired others death: he caused the pittes, cesternes, and trenches that were about Hierusalem, to be dawnde vp and stopt with earth, that the wayes might be leuelled for his armie. That done, he encampt him selfe nearer the walles. Agaynst which attempt, the Iewes issued not out of the towne after their accustomed manner, to put them backe from the walles. For *Schimeon* was otherwyse occupied, he had entertayned .x.M. menne of the best of the seditious Iewes, and

ioyned

ioyned him selfe to Iacob the Edomite, captayne of viene thousande Edomites: with whom he had made a conspiracie, vtterly to destroy captayne *Iehochanan*. And setting vpon him, they compelled him to flee into the court of the temple, where he remayned in the gate of the entraunce of the temple, with eyght thousand and foure hundred good men of warre, all well appointed in iackes. *Eleasar* also was against him, and ioyned with *Schimeon*, becomming an enimie to him that before had saued his lyfe, and so they both togeather assayled *Iehochanan*, neglecting the defence of the towne. By this meanes the Romanes encamped them selues about the walles at their pleasure, raysing towers, and castyng trenches to plant theyr iron Rammes vpon, to batter the walles. The common people of the Iewes that were vnder the rule and gouernement of the three seditious captaynes, namely, *Schimeon*, *Eleasar*, and *Iehochanan*, (which although they were yl penough al, yet the tyrannie of *Iehochanan* farre passed *Schimeon*, and *Schimeon* was farre worse then *Eleasar*, though *Eleasar* was

the

the head auethour and first begynner of sedition in all Israel) were amongst them as sheepe redye to be kylled. For the foresayde seditious captaynes, slue the people at their pleasures, and diuided them into bandes, castyng lottes vppon them who shoulde haue whiche, so that one hadde anothers men, and another mans his. And this dyd they not onely with their owne men, but also with all the rest of the people, in suche wyse, that when the Romanes made any assault, then ioyned they togeather as one man to resist the Romanes: and when they hadde geuen them a repulse, then woulde they returne to their ciuill warres, and fall togeather by the eares among themselues. Extreame and dreadfull was the ciuill conflict at that season, betweene the three foresayde captaynes, and so sore, that the blood streamed downe the channell out of the gates of Hierusalem, lyke as a brooke that runneth out of a fountayne and well spring. The Romanes seeing it, were mooued with muche pitie, so that they weapte bitterly. But *Ioseph* that was amongest them was stri-

ken with so great heauinesse, that he burst out into a sorowfull lamentation, lyftyng vp his wofull voyce in this wyse.

ALas alas Hierusalem, the Citie of the great king, howe shall I nowe call thee at this day? or what name shall I geue thee? Sometime thou wast called *Iebus*, of *Iebusæus* that builded thee first in all this lande. After that, thy name was *Zedek*, that is iustice, wherevpon the king *Ieboram* was called *Malkizedek*, for he was a righteous king: and because he raigned in thee with iustice, therefore was thy name *Zedek*. Then righteousnesse had his abidyng in thee, & thy bright starre that shined in thee was *Zedek*. Moreouer, in his time wast thou called *Schalem*, as the scripture witnesseth, & *Malkizedek* king of *Schalem*: and that because the equitie of the people that dwelt in thee was then fulfilled. For at that tyme chose *Abraham* our father (of worthy memorie) to worshyp God in thee, and to take thee to his inheritaunce, to plant in thee the roote of good woorkes. Wherevppon the tabernacle of GOD remayneth in thee to this

this day: as it was reuealed vnto the ſame our father *Abraham*. In thee (ſay I) is the ſanctuarie of the Lorde. For in that place dyd *Abraham* binde his onely ſonne vpon the toppe of one of thy hilles that is called mount *Moriah*, holy and halowed: and therefore art thou called Hieruſalem, becauſe our father *Abraham* (of famous memorie) called the place of thy ſanctuarie *Adonai iireeh*, the Lorde ſhal ſee. Then thy late name being *Schalem*, this ioyned to it, made it *Iireſhalem*. For the Lorde God ſhal beholde the place of thy ſanctuarie, at what time as it ſhalbe *Schalem*, that is pure, vncorrupt, without lacke or ſpot: but when ſo euer it is polluted and defiled, as it is at this day, then wyll he turne away his face from it.

Furthermore, thou art called *Ieruſhalaim* therefore: becauſe that who ſo vnderſtande the dignitie and woorthyneſſe of the place wherein thy ſanctuarie is, ſhall bidde the angelles of heauen to teache in it the doctrine of the holye ghoſt, and the ſpirite of wyſedome and vnderſtandyng, wherewith litle chyldren, and the vnlearned in thy lande, may

be

be made wyse. He also that ministreth in thy temple, had on a garment of foure colours, Skarlet, Violet, Bisse, and Purple. Skarlet in the respect of the heauens that be aboue the firmament: Violet and Bisse colours (whiche be made of flaxe) because of the earth of whiche they come: finally, Purple in respect of the Sea where Purple is gotten. Therfore when as the priest came into the temple to minister, apparailed in these foure colours, he sayde before the almightie God: I am come to present mee selfe here in thy sight (O Lorde of the worlde) in foure kindes of colours, that doo represent the partes of thy worlde, and in suche wyse doo I appeare before thee, as though I shoulde bryng all the whole worlde into thy sight. Moreouer, the foresayde apparayle was garnished with pure golde and precious stones, after the lykenesse of the tribes of the sonnes of Jacob, who was called Israel: that in that garment, he myght haue the soueraignetie before the angels that be aboue, and by them preuayle to bryng the vertue of the holye ghost: by the whiche they

shoulde

shoulde obtayne wysedome that dwell in thee, and prosper in their studie and fayth, that they might haue wysedome and vnderstandyng togeather. His loynes also were girded with linnen sloppes, wherewith he couered his secrete partes: for it becommeth priestes most of all other persons to be shamefast and bashfull, specially when he shoulde minister in the two sanctuaries. For there are two sanctuaries, the vtter and the inner, whiche is the *sanctum sanctorum*, or the holyest of all. In the vtter, the priestes minister as the hygh priest commaundeth them: but in the inner, that is the *sanctum sanctorum*, entreth no man saue the hygh priest onlye, and that but once a yeere. For in it was the arke of the couenaunt of the Lorde, in the whiche were layde vp the two tables of the couenaunt that God made with the people of Israel in the mount *Sinai*. There is also the rodde of *Aaron*, that flourished and brought foorth leaues. All these were in the fyrst temple whyles it was yet standyng. Ouer agaynst the sanctuarie were .14. stayers or steppes, vppon the whiche appeared

appeared the myracle to king *Cheſkiahu*. And thou Hieruſalem at that tyme was ſtronger then other cities, Lady of al prouinces: for great kinges and princes builded thee. King Herode much exalted thee, raſing thy walles on heyght, and beſides that alſo, defenced thee with another wall, that he named *Antochia*, of *Antiochas* a Romane, who liberally gaue much money towarde the repairing of the ruines and decayes that were in thee. Howe commeth it to paſſe therefore that thou art brought thus lowe? the Gentiles haue the rule ouer thee nowe and beſiege thee, raſing thee, and caſting thee downe: yea, they are nowe in the middeſt of thee. Wo be to vs for our ſinnes, for the hautineſſe of thy ſtrength is daſhed, thy Sanctuarie is troden vnder the foote, and made a ſinke of the blood of ſlayne perſonnes. Drinke nowe of thy cup (O Hieruſalem) with thy daughter Sion, drinke I ſaye the cup of vexation and greefe togeather with her: for yet the tyme ſhall come, that viſions ſhall be reuealed, and redemption alſo it ſelfe, that thy chyldren

ſhall

ſhall returne to their coaſtes, with the health of their redeemer. *Then ſhalbe the tyme of freendſhippe, and then ſhalt thou drinke the cuppe of health and conſolation.* After this, *Titus* went to viewe what way he might beſt aſſault the citie, and as he deuiſed with him ſelfe, he eſpied a plaine on that ſide where the ſepulchre of *Iochanan* the high prieſt was, whereas he ſtaied a whyle, and ſent one of his captaines that were there with him, called *Nicanor*, to common with the Iewes that were vpon the walles, to mooue them to peace, wylling him to ſay thus vnto them.

Freendes, my Lorde *Titus* is deſirous to ſpare you, and to make a league with you, that ye myght be at quiet, and out of this daunger of deſtruction. And yf you be ſo diſpoſed to conſent therevnto, *Titus* ſhall make a league with you yet before nyght. *Nicanor* went and ſpake with the people in ſuche wyſe, as *Titus* hadde wylled him. The Iewes gaue him no woorde to aunſweare, but helde their peace: wherefore *Nicanor* ſpake vnto them againe, and as he was talking vnto them, one from the

walles

walles stroke him with an arrowe, and killed him. Whereat *Titus* was exceeding wroth, that they shoulde shoote at his captayne offering them peace, and his death greeued him marueylously. Wherefore he commaunded ladders, brakes, slynges, iron Rammes, & other engines of warre, to be brought to assault the towne. So the souldiours brought an iron Ramme to batter the wall, and planted it vppon a mount accordyngly. The Iewes seeyng that, were sore afraide: wherefore the three seditious captaynes ioyned them selues in freendshyppe, and forthwith opened the gates, issued out, and beat the Romanes from their peeces and engines that were nowe redy addressed, settyng fire on the Ramme, slynges, and all the other engynes, a fewe excepted, whiche *Titus* and his menne saued from the fyre. In this conflicte the men of *Alexandria* that serued *Titus*, behaued them selues lyke tall fellowes in the rescuing of the slynges from the Iewes: yet the Iewes preuayled, and gate the vpper hande of them, tyll *Titus* came with a strong power of picked men to succour

the

the *Alexandrians*, whereas twelue of the ſtouteſt Iewes were ſlayne. In the ſame ſkirmiſhe *Iehochanan* a Captayne of the Edomites, that came to ayde the Iewes, was ſlayne by an Arabian, that came behynde hym, and ſtroke hym with an arrowe, whyles he was talkyng with the Romanes that had entreated him to come vnto them. For whom the Edomites mourned and lamented ſore, for he was a good man of warre. The next night certayne of the ſeditious, cheefly of *Iehochanans* and *Schimeons* companie, iſſued out, and came to the three woodden towres that *Titus* had erected before the walles, to viewe out of them the towne, and to ſee what the Iewes dyd, where he had alſo ſet both within and without them for their defence, a great garriſon of valiaunt ſouldiours. Whoſoeuer were nye the towres, thoſe the Iewes ſlue, the other fledde to *Titus* campe. The Romanes that were within the towres knowyng nothyng of the matter, and truſting to them that were ſet about the towres for theyr ſauegarde, ſlept al the myght. After the Iewes had thus ſlayne the Romanes watche, and

put them to flight, they came to the townes with sawes, and cutte the feete a sunder, so that they fel sodaynely togeather with them that were within, whiche were very many, and slue them euery one. *Titus* hearyng the alarme, and the crashyng of the fallyng of the townes, was sore afrayde, and al his whole armie, and not knowyng what the matter was, they durst not sturre towarde it: so the Iewes returned cleare into the towne. On the morow, *Titus* brought his whole power to the walles, and whyle the Iewes were at theyr contentions in the towne, he addressed another iron Ramme, wherewith he sodaynely strake the vtter wall, and batrered it through. Whereupon, the people that warded that wall, were fayne to withdrawe them selues, within the sauegarde of the seconde wall. Then *Titus* commaunded his souldiours to rase to the grounde that wall that he had pearsed, and to carry away the stones thereof, that they shoulde be no let nor hynderaunce to his meme. This was the most substauntiall and strongest wall of all, thicker then both the other, and was

buyl-

buylded by Herode. The Romanes labouryng earnestly in the defacyng of the vtter wall, were slayne in great number by the Iewes from the middle wall, before they coulde finishe theyr purpose. The cheefe of the Iewes, perceyuing that *Titus* had not onely taken, but also quite pulled downe the vtter wall, and howe there was nowe but two walles left about the towne, it went to theyr hartes, and made them looke about them. Therefore began the seditious nowe earnestly to thynke of vnitie and concorde amongst them selues: so that they diuided the towne amongest them into three wardes. *Iehochanan* was appoynted vnto that warde that is on the North part of the temple, beside the *Antiochia*. That part of the towne that was towarde the tombe of *Iochanan* the hygh Priest, was attributed to *Schimeon*. To *Eleasar* was committed the keepyng of the wall. These exhortyng one another to play the menne, dyd valiauntly resiste the Romanes: so that the conflictes then begamne to be sore and harde. The Romanes for theyr renowme and fame,

layde on loade, and the Iewes agayne ſtucke ſtifly to theyr defence, ſeeyng theyr ende at hande, if they were ſlacke. *Titus* nowe and then exhorted his ſouldiours to play the men, promiſing them that would valiauntly make any enterpryſe vpon the Iewes, abundaunce of golde, ſyluer, and muche honour withal. Then ſtept foorth one of his ſouldiours, named *Longinus*, and put hym ſelfe amongſt the routes of the Iewes that were iſſued out of the towne, where he ſlue a couple of the cheefe of them, and ſtraight recouered hym ſelfe agayne within the array of the Romanes. But the Iewes ſhrinkt not from the Romanes, for they were in a feruent rage and a woonderful diſdayne: and to further theyr courage, *Schimeon* came vnto his meine, and cryed vppon them with a loude voyce, ſaying, For the reuerence of God freendes, flee not this day, whoſoeuer doeth flee, let hym be ſure he ſhal dye for it, and his houſe deſtroyed. *Titus* alſo admoniſhed his to keepe theyr aray, and not to geue backe to *Schimeon*. Then went he hym ſelfe to that part of the towne, where *Iehochanans*

warde was, there he caused an iron Ram to be planted and bent agaynst the wall, (for there was a large playne.) There was at that tyme in Hierusalem, one called *Kantor*, who gate to hym a companie of the seditious, and shot from the walles into the Romanes armie, where he slue very many, compellyng the rest to retyre. This *Kantor* with viene other tal felowes, whereof he was the *Decurian*, defended one part of the towne. Nowe as the Romanes bended the Ramme to batter the wall, *Kantor* cryed vnto *Titus*, I beseeche thee my Lorde *Titus*, be mercyfull to this most famous citie that is almost beat downe alredy, doo not deface it vtterly, but take pitie of the sanctuarie that is in it, and destroy not the habitation of the Lorde GOD. *Titus* at his request commaunded his menne to stay, and to leaue of batteryng the wal. Then sayde he to *Kantor*, Comme foorth hyther to me, and thou shalt saue thy lyfe, I wyll pardon thee, thou shalt not be destroyed. *Kantor* answeared, I wyl see if I can perswade these my felowes to come with

me. But he dyd it vpon colour, for none other cause, then craftily to tryfle out time, whereby he myght cause *Titus* to leaue of the assault for a whyle. So he spake vnto his felowes whiche knewe his mynde, that the Romanes myght heare, Let vs goe downe and flee to the Romane armie. Then they drewe out their swordes, as though they woulde kyl hym, and strikyng vpon his harnesse, he fel downe to the grounde in the sight of the Romanes, whiche were ignorant of his deceyte. Then one of the Romanes let flee an arrowe, that wounded *Kantor* vpon the face, and glaunceyng from hym, slue another that stoode by hym. Then *Kantor* cryed out, What doo ye? wyll ye shoote at vs that desyre to be at peace with you, whiche ye graunted your selues, and nowe wyl breake your promise that ye made vnto vs? Is this the rewarde my Lorde *Titus*, that thou rendrest me, for goyng about to flee vnto thee? that thy souldiours should shoote at me, hearyng me to requyre conditions

of

of peace? Nowe therefore my Lorde, may it please thee to sende hyther some man of honour, to whom I may come downe and receyue assuraunce of thy promise, to be as one of thyne owne men. *Titus* thynking he meant good fayth, spake vnto *Ioseph*, wyllyng him to goe and make peace with the Iewe in his name, then to bring him vnto him, that he might finde safegarde of his lyfe, from the common destruction. *Ioseph* answeared, Why wylt thou sende me? what haue I offended thee? haue I not euer donne thee true and faythfull seruice? Therefore yf thou beare me any good wyll or fauour, sende me not vnto hym whom I came not trust: For *Ioseph* mistrusted some subtiltie, knowyng *Kantor* afore. So *Titus* sent one captayne *Iiarus*, who sayde vnto *Kantor*, Come downe, and let vs goe togeather to *Cæsars* sonne. *Kantor* desired him to holde abrode his cloke lappe, that he myght hurle hym downe his money that he hadde there, (lest the Iewes perceyuing it, woulde take it from hym) and then he woulde

come downe. And as *Iiarus* heide vp his lappe to receyue the money that *Kantor* spake of, *Kantor* with all his myght cast downe a great stone, whiche *Iiarus* espi-ing, lept aside and auoyded: but it lyght vpon one of his felowes & slue him. *Titus* was woonderful wroth at this, and foorth-with planted yet another iron Ramme a-gaynst the wall, and at length layde it flat vpon the grounde. Then commaunded *Titus* to make fyres about the wall, wher-as the Iewes shoulde escape by. *Kantor* seeing that, woulde haue fledde, and as he made haste to scape the fires, the wayght of his armour bare him downe into the fire, and there he dyed, more desirous of death, then lyfe. Then entred ỳ Romanes within the seconde wall, agaynst whom the seditious issued, and fought with suche vehement force, that they preuayled a-gaynst their enimies, slue many of the Romanes, and forced the rest to retyre vnto the fyrst wall that they hadde bea-ten downe afore. In this skirmishe *Titus* hym selfe tooke a bowe, and shotte at the Iewes in suche wyse, that not one of his arrowes were spent in vayne, but that

it

it dyd some annoyaunce vnto the Iewes. The Iewes notwithstandyng gaue them the repulse from the towne, and they were not able to make their partie good with them. Within foure dayes after, came vnto *Titus* a newe supplye of souldiours out of all quarters, for to ayde the Romanes, by whose helpe they preuayled agaynst the Iewes, at suche tymes as they issued out of the towne, and constrayned them to withdrawe them selues within the walles. Yet *Titus* pitying the miserable state of the citie, temple, and people of the Lorde, at that time commaunded his people to withdrawe them selues from the walles, and to leaue of the assaulte for a whyle: that he myght offer peace vnto the Iewes, to see yf they woulde nowe be content to submitte themselues vnto the Romanes, to haue quiet and rest without daunger of destruction. Wherefore he gaue them truice for fiue dayes. And vppon the fift day he came to the gate of the Citie, whereas he strayghtway espied *Schimeon* and *Iehochanan* togeather, preparyng fire to destroy the Romanes engynes

of warre: for all the Iewes had agreed togeather with one accorde and one mind, styll to withstande the Romanes. Wherefore *Titus* perceyuing the Iewes to be so desperately set, that they had euen vowed theyr lyues to death: he beganne to offer and propose vnto them conditions of peace, and sharply to reproue and blame their obstinate stubburnesse, sayeing, I haue nowe wonne two of your walles, and ye haue but one left. Therefore, yf you wyll continue still in this selfe wylled frowardnesse: what wyll ye doo (most miserable creatures) when as I shal atchiue also the third wall, and quite destroy your citie, pullyng downe your temple and all. Why doo ye not rather fauour and spare your owne liues, your wyues, and chyldren? But the Iewes set vppon a solemne obstinacie, would in no wyse heare *Titus* speake. Therefore *Titus* sent *Ioseph* to declare his minde vnto them in Hebrue, that they might safely credite his promises, and the peace that was offered. *Ioseph* therefore went, and stoode ouer agaynst the gate, keeping him selfe aloofe of, for he was afrayde to come nygh

the

the wall, knowyng that the people hated him, because he had yelded him selfe to the Romanes. He called therefore vnto them aloude: hearken all ye Hebrues and Iewes, I wyll declare vnto you that, that shall be to your commoditie. Then the people gaue eare vnto *Ioseph*, who spake vnto them in this wyse.

(.˙.)

An

An Oration of Iosephus to the Citezins of Hie-*rusalem*.

YOU shoulde ere this (good people of Hierusalem) haue fought so earnestly, whiles your Cities were yet standyng, & your land replenished with people, ere euer this mischiefe had lighted vpon you. Now that with murders and slaughters amongest your selues, you destroyed one another, and polluted the temple of the sanctuarie with the blood of the murdered, haue not spared your owne lyues, you are become fewe in number, a small sort of you left: what hope haue you to preuayle? Agayne, you haue stirred here, and prouoked a valiaunt nation, whiche is ruler ouer all people, and hath subdued al other landes, whiche also hath those nations in subiection vnder them, whiche sometyme

sometyme raigned ouer you. Besides this, you wage battayle with the Romanes without al discretion or wysedome, without any remorse of this most famous citie, without any reuth of the sanctuarie of the Lorde, without any compassion of your owne lyues. Neyther yet doo you forsake your purpose: for I perceyue you to continue in this same selfe wyll to withstande the Romanes styl, whiche is nothing els, then to spread abrode this calamitie further, both vpon the people of God, and vpon his holy temple. Albeit I am not afrayde only for this holy temple, and most renowmed citie, least it shoulde be raced and destroyed: but for the sacrifices & burnt offerynges, least they shoulde ceasse, as the dayly sacrifice is ceassed. And why? For we haue synned agaynst our Lorde God. Wherefore is his shadowe departed from vs? because that in this same temple we haue kept warres, makyng it an habitation of the wycked, a tabernacle of seditious persons: yea, euen the ministers and holy men of God haue ye murdered, and within the walles of the temple haue ye shedde innocent blood without

yt rauyshe of gods indignacion

measure.

measure. See nowe (deare brethren) marke what ordinaunce, what enginnes, what instrumentes of destruction, are addressed to beate downe the temple, the fire is alredy kyndled to set a fire the sanctuarie: And loe, euen your very enimies are so pitiful of your Temple, that they would not haue it defaced. But you (deare brethren and freendes,) why are you led with no remorse of your selues, that your enimies may once remoue from you these engins of warres? What haue you nowe left to trust vnto, when as two of your walles are alredy battered downe, and one onely remayneth? You wyl say peraduenture, we put not our trust in our walles, but in our God. Are ye not aware that your God hath long agonne geuen you ouer, and hath turned hym to your enimies, because they haue with greater honour and reuerence worshipped his name, then we whiche rebelliously are fallen away from hym? Wherefore GOD assisteth not vs, but our enimies: insomuche, that except it be in suche countreys, whereas eyther for extreme colde of the one syde, or exceedyng heate on

the

the other, no man is able to abyde: all Landes, all Nations are vnder theyr dominion. Tel me, I pray you, what expectation haue you, seeyng God hath made them a terrour vnto al nations vppon the earth, who serueth them. Why wyll not you obey them, that you may lyue, and not perysh? Doo you not consider, it is come to theyr turne to rule ouer all, that GOD hath committed dominion vnto them, and ayded them with his assistance? Remember you not howe God in tymes past ayded the Egyptians, insomuch that they obteyned the dominion ouer all the whole worlde? but afterwarde departed from them, and assisted you to geat the soueraigntie ouer other nations? After that forsoke you agayne, and gaue the Empyre vnto the Chaldeis, Assyrians, and Persians, whiche raigned farre and wide ouer many countreys? Nowe also hath he geuen them ouer, and helpeth the Romanes these many yeeres, so that they beare rule ouer all? If you wyl obiecte and saye, To what entent shoulde GOD geue the dominion vnto the Romanes, or other Nations ouer the worlde,

worlde, and ouer his inheritance and people also, whiche is an holy people, a peculier & special nation of al the earth? Should you not be ashamed to say this? with what discretion can you wonder at this, knowyng that al mankynde one and other, are the handywoorke of GOD, who exalteth whom he lyste, and whom he lyste he thrusteth downe? Ye say ye be the chyldren of God, and his proper possession, and ye aspyre to the soueraignte: therefore it can not be that God shoulde determine any thyng vpon you by chaunce, fortune, or sodayne anger and displeasure, I graunt. But wot ye what? The shadowe or protection of the Lorde hath forsaken you, because of your synnes and transgressions agaynst the temple and his holy ministers. Howe then can you stay vppon his helpe, when as he hath withdrawen his louyng countenaunce from you, and your synnes haue made a deuorce betweene you and hym? Oh my deare chyldren and brethren, let neuer this imagination enter into your hartes, for it shal nothyng auayle you. Why wyll you my deare brethren and freendes, make

warre

warre vppon the Romanes? when as they are lordes ouer nations, & haue pearced the ſtreetes of *India*, and of all Iſles of the ſea, euen to the great Ocean ſea, and from thence to all the partes of the Eaſt, whoſe dominion extendeth to the extreame partes of the earth. Yea, euen to Britaine, and ouer all Scotlande, whiche is enuironed on euery ſide with ſeas, whoſe people is huge like Giauntes, of a bigge ſtature, and of a mightie courage, moſt expert archers, and valiaunt ſouldiours in battayle. To whom when the captayne of the Romanes came, they gaue him the repulſe, and woulde not be ſubdued: but when the princes of the Romanes came, they wrought them into ſubiection and ſeruitude vnder the Romanes. But you ſay (my brethren and freendes) you wyll rather all dye, then ſerue the princes of the Gentiles: and that death is better for you then life, to be driuen to ſee with your eyes, the calamities of the ſanctuarie and people of God. Searche the hyſtories and Chronicles from the time of your auncеſtours. When was there euer any time wherein you were

yt lawgyuers of yt Romayns tooke empyre.

Britaine.

yt Iewes cam in ſubiection of yt Deuyll.

free from the yoke of the Gentiles? Doo you not knowe that *Iacob* our father of worthy memorie, who was alwayes with God, and God with him, tooke his iourney into Egypt, to be a straunger in a straunge lande amongest a proud kinde of people, lest he, his children, housholde, and catell, should perishe with hunger? There he had with him his twelue sonnes, which he had begotten, and dwelt there also with his smal familie, for feare of the greeuous famine that was at that time. Remember you not when that *Iudas* with his brethren went downe into Egypt, how *Ioseph* was moued as a straunger to picke a quarrell against his brethren, to bring them into bondage, bearing yet in his minde what iniurie they had donne him? Wherefore some of them he cast in prison, and handled them at his pleasure with craftie accusations, especially *Iudas*, who was the chiefe amongest them, of whom all the Iewes tooke their name, who yf he had ben so disposed, had ben able to lay *Ioseph* at his foote a thousande tymes, not knowyng him to be *Ioseph*. Wherefore when he was so roughly and so sharpely

of whome ye Iewes tooke their name

taunted

taunted of him, he might haue killed hym in his rage. For he was a very bolde man and a hardie, and of a noble courage, which surely had not forced a ruffe to haue slaine that Egyptian, and moe to of his felowes. Notwithstandyng he dyd not so, but contrary, submitted him selfe vnder the yoke of *Ioseph*, called him his Lorde and good maister, supposing him to be some Egyptian, humbled him selfe before him, to obtayne his petition, and to get corne, lest his father, his brethren, and their familie shoulde dye for hunger. What shoulde I say of *Ioseph*, so beautifull, so wyse and wittie a man: was not he faine to serue in *Pharaos* house, wherein although his wysedome was well knowen, insomuche that *Pharao* set more by him, then by all the noble men that were then aliue, was also called lorde great maister, and *Pharaos* father: neuertheleſſe, he humbly besought *Pharao* that he myght sustayne his father and brethren with bread, knowyng that at that tyme the dominion belonged to *Pharao* and his people, being geuen them of GOD: And although yf *Ioseph* hadde lyste to re-

turne into the lande of *Canaan*, with al his fathers whole housholde, without *Pharaos* leaue: no man coulde haue letted him to doo it, for he bare the greatest rule at that tyme in Egypt, yet dyd he not so. *Beniamin* also was likened to a rauening woolfe for his fearcenesse, when he was fetched agayne by force of *Iosephes* steward, fayning a lye vpon him, howe chaunced he dyd not kill him? Or els when he alone pursued *Beniamin* and his other brethren: coulde not he yf he had list haue slayne the felowe, and buried him, so that the matter shoulde neuer haue come to light. Notwithstanding, they dyd nothing so nor so: but *Iudas* wysely waying the exaltations and deiections, the promotions and disgracinges, with the common courses of the worlde, returned agayne with his brethren into the citie, went to *Ioseph* and besought him, vntill his bowels were mooued to pitie, and he was knowen of his brethren. All these thinges dooth the most holy lawe of the Lorde rehearse vnto vs, and putteth vs in minde of, for this intent, that we may learne to beare for necessities sake, the yoke of hym that

hath

hath the preeminence and rule for his time. Neither let any iudge or thinke that *Ioseph* offended God, in that he submitted him selfe vnder the yoke of *Pharao*: for it is no shame for a wyse man to crouche vnto him, whose helpe he standeth in neede of, whatsoeuer he be, muche more yf he be a king or a lorde. Doo ye not knowe, that our fathers were in bondage to king *Pharao* in Egypt? But after the Lorde remembred the couenaunt that he made with our fathers, and had determined to leade them out of Egypt: he sent Moses our maister of famous memorie, his angel, his chosen, who knewe the Lorde to be with him, whereby he was able to destroy who so euer dyd ryse agaynst him. Neuertheleſſe, when he came to *Pharaos* presence, who then bare rule in Egypt, he shewed not him selfe in armes, but rather with thunder and hayle, that *Pharao* might well perceiue and knowe, God was the Lorde. But at what tyme as *Pharao* oppressed the Israelites to sore, our maister Moses, by Gods helpe, brought them out of Egypt, with a strong hande and a stretched forth arme,

agaynst the Egyptians, whom he punished with continual plagues, by ỳ meanes deliuering the Israelites out of the hands of their lordes and maisters, and bringing them to the mount of GOD, made them heyres of all goodnesse, that is to say, of the most holy lawe of God. And after *Iosua* hadde subdued the holy lande to the Israelites, and that they inhabited it, there chaunced vnto our fathers, times of aduersities, as it is mentioned in the bookes of the prophetes, so that they were constrayned to serue the king of *Aschur* a long season, and the kinges of *Persia*, to the *Chaldees* also were we in bondage, although not very greeuous, but tollerable. Moreouer, with other kinges of the Gentiles we hadde warres, and sometimes we were put to foyles, sometimes we hadde the vpperhande. Nowe therefore my brethren, tell me, what shame were it to you, yf you were subiect to the Romanes? or what are you to be compared to other nations that be vnder their dominion? Doo you not see that the Romanes raigne ouer your enimies, and beare rule ouer them that sometymes were

your

your maisters and haters? Were it not reason that you shoulde loue them, whiche haue brought downe your enimies, and reuenged you of them? Whiche notwithstanding you haue nothing at al done, but rather haue hated them, as men voyde of all perceyuing, without waying and consydering, that since the time ye were vnder them, ye haue alwayes liued in most quietnesse and peace. I mee selfe when I withstood the Romanes in Galilee, knew very well that I shoulde be ouercommed at length, but I coulde doo nothing for the seditious personnes that were with me, which would in no wyse folowe my counsayle: yea, it stoode me in hande to take heede of myne owne person, that I were not killed of them, after I had once counselled and mooued them to geue vp the towne. Wherefore seeing the matter stoode so, and God knewe my hart, I thought best to fight agaynst the Romanes as I mought, and when occasion serued to escape to the Romanes, to take it. Further, when I was in the cane with my fourtie companions, I had ben lost and vndonne, hadde not God geueu

me counsell, making me away to escape and saue my lyfe. For they hadde almost slaine me, because I gaue them counsell to yeelde them selues to the Romanes, and to obey them. For I sawe this was the time for the Romanes to beare rule, and that God had appoynted them to be Lordes ouer all nations. For this is his maner, lyke as aboue he hath made some to be rulers ouer other some: euen so beneath also he hath set rulers ouer ỹ kinges of the earth. Who can controll him that is stronger then he? The Romanes at this present haue the dominion ouer all landes & people, ouer the Egyptians, Assyrians, Persians, & Chaldees, (to euery one of these you haue beene in bondage) & ouer other nations also, whiche neuertheless, tyll their grounde, sowe, mowe, plant, and geather in their fruites: and who hath the profite of these goodes and labour but the Romanes? who whyles the other toyle and trauayle, liue in peace and rest them selues.

Wherefore marke this also my heethen, The kinges of *Macedonia* once had ỹ rule of the whole worlde, specially

ally in the time of *Alexander* of *Macedonia*: but at this day their empire is taken from them, and they are become subiectes to the Romanes. They when the Romanes first set vpon them, were very hautie and coye, determined to resist the Romanes: notwithstanding they were ouercome of the Romanes, and are vnder their subiection at this day. What should I speake of the people of the Philistines, whiche heretofore alwayes haue vexed and anoyed you: dooth not the meanest amongest all the princes of the Romanes beare rule ouer them? What hope then haue you to escape, when ye knowe the Philistines were euer stronger then you, & you were oftentimes ouercome of them: as for example, Saul your king was slaine by them. But you wyll say, Dauid the annoynted of the Lorde of Israel, pulled them downe, and brought them into subiection. Note ye what? then God looked vpon you with a fauourable countenaunce, and fought your battayles hym selfe: but at this day he is in no wyse present with you, for he hath turned away his countenaunce of saluation from

you, because you haue sinned against him. And whiche of you can say he hath intelligence of the secrete of the Lorde, or hath receyued any suche watche woorde, as God gaue at that time vnto Dauid?

2. Samuel. 5. *When thou shalt heare a sounde of mournyng in the toppes of the Mulberie trees, then shalt thou set forwarde, for then shall the Lord goe foorth before thy face, to smite the tentes and campes of the Philistines.* Whosoeuer (I say) hath knowledge of any suche token, let him reuele it to his neighbour, and I coulde wel consent to folowe it. But seeing there is no such thing, hearken vnto me my deare brethren, come and serue the Romanes in peace and tranquilitie. It shalbe no dishonestie for you, with the kinges of *Persia* to be subiect to the Romanes: they that sometime were your maisters, shalbe nowe your felowes and companyons. But yf you wyll persеuer and stande in your opinion still, I wyl enter into this discourse with you: Tell me, I pray you, when were euer your auncetours free, and when were they not entangled with the warres of the Gentiles, and the dominion of their nations?

Had

Had you not euer the victorie from the time you came out of Egypt, vntyll the raigne of *Saul* the sonne of *Cis*? So long as the Lorde was your king, you were in bondage to no man, you serued GOD as your only king. But after that your euyll and corrupt desire stirred you to be lyke of the Lorde, and lest he should raigne alone, to choose a man to haue ỹ dominion ouer you, accordyng as the custome was in other nations (I meane *Saul* the sonne of *Cis*, and the other kinges euery one) then serued you him, you and your sonnes, and the chiefest of you became his ministers, your goodlyest daughters were made his confectionaries, his cookes, and his bakers. After *Saul*, raigned *Dauid*, of worthy memorie, who ruled ouer many nations. But euen he also brought you into bondage, and put diuers of you to death, to satisfie his pleasure withal. He beyng dead, you serued *Solomon* his sonne, who neuer a whyt lesse then the other, euen as he listed exercised dominion ouer you: he also tooke vp your sonnes and daughters, and made them his slaues. After this, came other most wicked kinges:

a Cruel kinge

kinges: so that from that time your countrey began to goe to wracke, and he that was the best amongest them was *Rehoboam*, whiche saide vnto you, My father corrected you with whyppes, but I wyll scourge you with Scorpions. And so dyd the rest of the kinges, whiche raigned after him: very fewe of them pleased God. All the other wrought abomination, not one of them dyd any good, or raigned in the feare of the Lorde. And in this maner remayned the Empyre long time with

yᵗ Iewes captiues at Babylon.

you, vntill the kinges of *Chaldea* came and ledde you captiue into Babylon, where as you were kept vntill *Choresches* time, king of *Persia*, who sent you agayne into your countrey with a woonderfull deale of golde and siluer, with great honour, whiche was counted vnto him for rygh-teousnesse. After *Choresches* death, rose

Cyrus.

yᵗ Iewes in Sabur from yᵗ Syr.

agaynst you the most wicked kinges of Greece, who warring vppon you, gaue you great ouerthrowes, vntyll God stirred vp the spirites of certayne sage preistes of the stocke of *Chasmonani*, that reuenged your iniuries. At that tyme you were brethren and freendes with the

Romanes,

Romanes, and freendshyp grewe betwixt you many yeeres. After that you fel from the stocke of *Chasmonani*, whiche had deliuered you, and chose one whose name was Herode, who oppressed you greeuously. After him, succeeded *Archelaus* his sonne, he yet layed a soyer yoke vpon you: wherefore failing from him, he protested neuer after to serue the kinges of *Iuda*. So goeing to the Romanes, wyllyngly you submitted your selues vnder their subiection, to serue *Augustus* the Emperour, who ordered you gently. Him you serued as other nations dyd, and it was to your prayse, because ye were vnder a good gouernour. Therfore nowe my brethren and children of my people, what meane you at this present, that you haue determined to dye, and doo not rather spare your selues and your chyldren? Consyder, I beseeche you, the thinges that growe vpon ỹ earth, and all liuing creatures, beastes, wormes that creepe vppon the grounde, fowles of the ayre, and fishes of the sea: Doo you not see howe euer the stronger hath the dominion ouer the weaker; neyther is it any rebuke or shame for the weaker

to

Example

to geue place and obey that whiche is stronger. For the Ore and Goate are in awe of the Lyon, the Ramme & the Ewe of the Woolfe, the Cowe and the Lambe feare the Beare, the Goate the Libarde, the Hauke is afrayde of the Eagle, the Doue of the Hauke. Way the maner of Beastes and Birdes amongst their owne kinde, you shall see euer the bigger and stronger to be maister ouer the lesse and weaker. And so in all other thinges, the stronger set them selues before the weaker alwayes. Wherfore ye mortal men learne ye hereat: dyd not one GOD make all thinges, and he him selfe hath dominion ouer them al? Notwithstandyng, al thynges are so knitte togeather amongst them selues, that no one thing can stande without another. But he that holdes vp all thinges, is the blessed God, who yf he list, can bring them al into dust againe, his name be extold for euer. Take example, I pray you, of ỹ partes of the whole worlde, you shal see one part to be in subiection, an other to beare rule. Be not then to stiffe necked to peruert ỹ natural courses of the worlde, but rather let your election fo-

lowe

lowe the cauſes and euentes of the ſame: which yf you do, you ſhalbe eſteemed for wiſe men. Now then my deare countreymen, neuer thynke it ſhame for you to ſerue the Romanes: it is tyme for you nowe to returne to the Lorde with your whole harte, and then euen you alſo ſhall haue the dominion ouer other nations, accordyng to your deſyre. This ſhall then come to paſſe, when you folow your Lord God with al your ſtrength. Therefore neuer thinke that the Romanes, which haue rule ouer you at this day, are of leſſe power then other people that heretofore haue had the dominion ouer you. For they are a mightie nation, their Empire and rule ouer other people they haue from aboue, as I haue proued to you by the ſimilitudes of bruite beaſtes, whiche accordyng to nature beare rule one ouer an other. Notwithſtandyng, in mankinde it ſhoulde neuer haue come to paſſe, that the bigger ſhoulde ſo haue the dominion ouer the leſſe, vnleſſe for their ſinnes, for the whiche they are ſo puniſhed, that one is compelled to bowe his necke vnder anothers yoke. Nowe therefore my

how one made in bondage to an other.

deare

deare people, take humilitie and meekenesse vnto you, neuer couet to alter the law of nature, but rather receyue my woordes and folowe my counsel, obey ꝑ Romanes, prest and redy to make a league with you, accordyng to their bountifulnesse, that you may liue and doo full well. When *Ioseph* the priest had spoken these thinges in the hearing of the citezins of Hierusalem, they burst out and weapt, gnashed with theyr teeth, and rayled at *Ioseph* ouer the walles, hurlyng stones and dartes at hym to haue kylled hym. Therefore when *Iosephe* sawe that they woulde not folowe his counsayle, but were so stiffe necked, he begamme to rebuke them most sharpely, cryeing vnto them in this wyse, Woe to all frowarde people, and suche as rebell against the Lorde God: what meane ye you wretches, what haue ye to leans vnto that ye are so stubburne, when as neuerthelesse the Lorde is gonne from you? For you are wicked people, and haue sinned agaynst him. Howe can your synnes be purged, whiche ye haue committed in the temple of the Lorde by sheadyng of innocent blood, without

all

al mercie? Ye are moſt gyltie, for ye haue fought in the temple and ſanctuarie of the Lorde, ye haue defiled it with dead bodies of them whom ye haue ſlayne in the myddſt thereof. Beſides that, ye haue ſuſpended and vnhalowed the name of the Lorde with your fightynges, makyng warres vpon your Sabboth day, vppon your ſolempne and feſtiual dayes. Tel me nowe ye froward rebelles: whether dyd euer your forefathers preuayle agaynſt theyr enimies with ſpeare and ſhielde, or rather with prayer, penaunce, and pureneſſe of hart, wherewith they ſerued God, and agayne he delyuered them? But you, what haue you to truſt vnto, when as ye are vnfaythful? Your ſhadowe and protection is departed from you, and your Lord God aydeth your enimies, whoſe power he mainteyneth to deſtroy you. If you imagine to be delyuered with your ſwoordes and ſpeares, you are foully deceyued, whereas God woulde not that ye ſhoulde eſcape the handes of your enimies. Open your eyes, and ſee what Dauid the annoynted of the Lorde ſayde: *Far the Lorde wyll ſaue neythre by ſwoorde nor*

ye muſt meanes to paſſe ye godds anger

ſpeare. Call to your remembraunce (ye ve-
ry fooles) *Abraham* your father which be-
gate you, by what meanes he ouercame
Pharao the kyng of Egypt, who violently
had taken away *Sara* his wyfe from hym:
ſurely none other way dyd he obteyne the
victorie, then by prayer vnto ý Lord, who
ſtyred the ſpirite of *Pharao*, and put hym
in mynde to reſtore hym his wyfe *Sara*
cleane and vndefiled. *Abraham* was quiet
in his bed, and at reſt from all troubles:
but *Pharao* that great Lorde and ruler, he
was puniſhed in the meane ſeaſon with
great plagues, becauſe of *Sara* whom he
had taken to hym by violence to defloure
her, whiche God woulde not ſuffer, but ra-
ther vncouered *Pharaos* fleſhe, that he was
fayne to ſhewe the ſecrete partes of his bo-
dy to phiſitions, to ſee if they coulde heale
them. But who can cure the infirmities
whiche God ſendes, or who knowes his
intentes? For who knewe that *Ieſchacia-
hus* byles could be healed with a plaſter of
figges, or *Naman Syrus* lepzie, with the
waters of Jordane, or the bytter waters
with wormwood? Wherfore when as no
man coulde cure *Pharao*, he was glad and

fayne

layne to speake *Abraham* layne, and to entreate him to pray vnto God to take away from him this plague, and so by his praier *Pharao* recouered. Then *Pharao* appareled *Sara* in pretious garmentes, gaue her gyftes, both golde and syluer and pretious stones, and sent her home honest, pure, and holy to *Abraham*, lying then in his owne house. *Isaac* also, when he was dryuen out by *Abimelech* kyng of the Philistines, and had with hym the bonde seruauntes of his fathers housholde, to the number of. viii. hundred and. xviii. with whom *Abraham* hadde discomfited fiue kynges, beside many other moe of his familie, so that he had ben strong yenough to haue inuaded the Philistines: yet he would not doo it, but with al meekenesse and humilitie, he vsed hym selfe towarde the kyng of that countrey. Notwithstanding, after he was dryuen out of that lande, the Philistines came vnto hym, and entreated hym, sayeing, We perceyue the Lorde GOD is with thee. &c. as it is written in the scripture. What shall we say of *Iacob*, when he fledde from the presence of his brother *Esau*, he caryed

Iacob delyuered from Esau

nothing with him but a bare staffe, where-
with he passed ouer the ryuer Iordane, as
it is written: With my staffe passed I
this Iordane. His necessaries that he toke
with hym for his iourney, was prayer,
wherewith he made al his warres. That
was it for the whiche God assisted hym,
when he went away to *Laban*, and when
he returned from hym, when also he was
delyuered out of the handes of his brother
Esau that sought to kyl hym. Moreouer,
by the way as he returned, when he wrast-
led with a certayne man and ouercame
hym, Oh Lorde, who is able to number
the mercies of the Lorde, and the mar-
ueyles whiche he wrought with our fa-
thers of worthie memorie, *Abraham*, *I-
saac*, and *Iacob*? What shoulde I speake
of *Moses* our shepheard, the man of God,
that feared the crueltie of *Pharao*, vntyl he
wyst in the lawe, that he hadde called the
name of his sonne *Eleasar*, for he sayd, The
God of his father helped hym, and delyue-
red hym out of the handes of *Pharao*. And
when he came before *Pharao* to delyuer
Israel out of his handes, and to leade
them out of Egypt: what thyng els ouer-
came

came he the tyraunt withall, then with prayer? Dyd he not ouerthrowe the pride of *Pharao* and his charmers, onely with the rod of the Lorde, whiche he had with hym? Wherewith also he smote Egypt with ten plagues, and diuided the sea into xii. pathes. And at the red sea *Moses* resisted not *Pharao* and his hoast with force of armes, but with prayer: wherefore *Pharao* and all his were drowned in the bottome of the sea. But *Moses* sang a song of prayse vnto our God, whyle the souldiours of the Egyptians perished, that came agaynst *Moses* and the people of Israel with weapons, horses, and chariots. Notwithstandyng, by the meanes of *Moses* prayer they were ouerwhelmed all in the sea, so that not one of them escaped. Who is ignorant of this, that prayer is of more force then al instrumentes of warre: that it speedeth and hasteneth the helpe of the Lorde, and his sauyng health? Doo you not knowe when *Iosua* the minister of *Moses* passed ouer Iordane, that he was a warlike man, and had with hym very many most valiaunt souldiours? Neuerthelesse he destroyed not the seuen walles of

Iericho by force of warre, but al only with prayer, and with the shoutes and noyse of the priestes of the Lorde, our forefathers? Knowe ye not howe that prayer auayled *Gedeon*, when as he with three hundred men vanquished the whole host of *Median Amelek*, and the people of the East? If prayer had not helped hym, I pray you what had three hundred men ben able to doo agaynst so great a multitude? Marke (ye fonde people) what chaunced in the arke of the couenaunt of the Lord, that the Philistines toke away. Our fathers truely were not able to recouer it by theyr swoordes and force of armes: but with that prayer that the iust men of that age made, the arke was brought agayne vnto his place. Consider the tymes of *Hezekia* kyng of Iuda, when as *Sennacherib* kyng of Assur came vp blaspheming and raylyng vpon the sanctuarie of the Lord God of hoastes, breathing out the pride and malice of his hart. By what meanes was he ouerthrowen? Dyd our fathers ouercome hym by force of armes? May without doubt: but with prayer and supplication. For *Hezekia* the kyng went

and

and put on apparrell meete for prayer: in steede of a shielde, he tooke sackcloth: for a helmet, he cast dust vpon his head: and in steede of arrowes and a sword, he set hand vpon prayer and supplication. And the prayer that *Hezekia* made, mounted vp so farre as no arrowe had benne euer able to flee: so that his one petition and prayer ouerthrewe. 185. thousande most valiaunt men of the hoast of *Sennacherib*. Furthermore, the king of Juda, and king of Israel, and king of Edom, ioyning their powers togeather, inuaded the *Moabites*, and in a wylderneſſe and vnoccupied and barren drye lande, they were in great perill for thirſt: What profited them their artillerie and furniture of warre? Dyd there not iſſue out for them at the inſtaunt prayer of *Eliſeus*, a Prophete and man of God, plentie of waters in the deſart, and a brooke in the wylderneſſe? Came it not to paſſe alſo by the prayer of the ſame *Eliſeus*, that a woonderfull hurlye burlye, a rumbling, and ratling of charriottes of warre and of horſes, was heard in the campes of the *Syrians* beſieging the citie of *Samaria*, with the whiche noyſe

the Syrians being afrayde, fledde, no man pursuing nor followyng them? We knowe also, that by the prayer of the foresayd prophete, the famine and lacke of victualles that was in the towne of *Samaria*, was turned into great abundance and plentie, insomuch that thirtie Ephas or measures of fine meale, were solde for one peece of siluer. Doo you not see (most foolish men) howe our forefathers hadde the victorie euer by prayer? But let vs come to the beginnyng agayne, and speake of *Moses*, what time as he helde vp his handes towarde heauen: hadde not Israel the vpper hand of the *Amalekites* by his prayer? *Iosua* also by his prayer stayed the Sunne & Moone in the sight of the people of Israel, and the Sunne stood stil in *Gibeon*, and the Moone in the valley of *Ailon*, that the euenyng was chaunged into noone day, and so Israel banquished their enimies. *Sampson* also that most valiaunt Giaunt, vntyl suche time as he had sinned: dyd not God euermore heare his prayer, and euer he gate the victorie thereby? After he had once sinned, he decayed, as any other meane person. Likewyse also kyng Saul,

all

all the whyle he walked perfectly and purely, his prayer encreased his valiauntnesse and strength: but after he had once sinned, God left him, and gaue him ouer. Dauid also king of Israel, of famous memorie, from the time of his youth till his last ende, his valiauntnesse neuer fayled him: and why? because he alwayes was helped by his prayer, neyther woulde he euer fight agaynst his countreymen and natiue people, when as Saul persecuted him. Wherefore he preuayled agaynst his enimies, and because he abstayned to lay his handes vppon his brethren: therefore afterwarde all nations feared him. Dyd not *Assa* king of *Iuda*, accompanyed with a small number of men, make an expedition agaynst the *Æthiopians*, and praying to the Lorde God, saide on this wyse, *We in deede knowe not what to doo, but our eyes are bent vppon thee, &c.* Whiche prayer the almightie dyd heare, and the victorie folowed, so that *Asia* slue in the campes of the *Æthiopians* tenne hundred thousande men. *Deboras* a prophetise, by her prayer brought to passe great health in Israel. What shall I tell of di-

uers other iust and godly women, whiche by their prayers obtained many thinges. Tell me (ye mad men) know ye not what *Amaziahu* king of *Iuda* dyd? He hauing warres with the Edomites, vanquished them, and led them prisoners with their wyues and children, & Idolles also to Hierusalem: then fell to worshipping of the same Idolles that he had taken from the Edomites, sayeing vnto them, You are they which haue saued me, therefore doo I worshyp you, & by you haue I ouercommed the Edomites. To whom when a prophete of the lorde came, and asked him, Why seekest thou & seruest the goddes of that people that were not able to deliuer them out of thy hande? By and by he taunted the Prophete agayne, sayeing, Who made thee of the kinges counsel? Wherefore after that, he was no more reprehended of the prophete, for the lord had determined to destroy him, as it is written in the bookes of the Chronicles of ỹ kinges of *Iuda*. Therefore he was taken prisoner afterward like a Fore, when he fought agaynst *Ioas* king of Israel in *Bethschemech*. And so was he compared to a lowe

and

and vile thorne or shrub, and *Ioas* vnto the noble and high Cedar tree. Yea all the euils that euer happened vnto vs in any age, it came of our selues: for our Lorde God is righteous in all his woorkes that euer he wrought vppon vs. Our enimies dyd vs neuer so muche harme, as we dyd to our selues, and to our liues. Ye wote, the Gentiles tooke the precious vessels of our sanctuarie away to *Babel*, and brought vs them agayne vndefiled: but we polluted and defiled them our selues, and the temple also with innocent blood, which we shedde abundantly within it, adding sinnes to sinnes euer mo and mo, breaking the lawe with our euyll actes. For who brought the Romanes first agaynst the Citie of Hierusalem, but *Hircanus* and *Aristobulus*? For they being at dissention betwixt them selues, and one hatyng the other, called the Romanes agaynst this Citie. Who brought *Antoni* and *Sosius*, Princes of the Romanes agaynst Hierusalem, but Herode being at variance for the kingdome with the house of *Chasmonanites*? Who also called *Nero Cæsar* to raigne ouer vs? Dyd you it not

yt Romans first
came to theis.

your

your selues? Nowe therefore why rebell ye agaynst the Empire and Dominion of the Romanes? If you wyll say, because the Romane president *Edomeus* ordered you to bad: had it not ben meete rather to complaine of him to the emperour, then to rebell agaynst the Romanes, and to make warre agaynst them? But you wyl say, we rebelled agaynst *Nero Cæsar*, because he dyd vs to muche wrong. Wherefore then rebell ye nowe agaynst *Vaspasian Cæsar*, a most merciful man, and one which neuer hurt you? Or why make ye not peace with his sonne, to be vnder him, according as other nations be, that ye might liue, and not perishe? Haue ye not a sufficient proofe of his clemencie and mercifulnesse, when as he hath cause to be cruell vppon no man so muche as vppon me, whiche drewe out my swoord agaynst the Romanes, and killed many of them? Notwithstanding, neyther he nor the rest of the Romanes haue donne me any harme. Yea, rather they haue bestowed many benefites vppon me: and although I was in their handes, yet they haue saued my lyfe. I confesse, that before

they

they hadde me pryſoner, I woulde gladly many times haue fled to them, but I could neuer doo it, for I was euer afrayde of my wycked companions, leſt they ſhould haue kylled me, and ſo my death had ben to no purpoſe. But nowe I prayſe the Lorde God without ceaſſyng, becauſe that for his vnmeaſurable mercies ſake, he would not ſuffer me to be entangled in the ſame miſchiefes that you be in. Neyther woulde I wiſhe to be companion of ſuche loſt vnthryftes and caſtawayes as you be, which haue ſhed the blood of innocentes in the Temple of the Lorde. In deede if I had ben with you, I ſhoulde haue ben voyde of all hope as ye be, ſeeyng ye ſpare not your owne liues, and your owne contumacie and ſtubburneneſſe is made a ſnare for you. See I pray you, with howe great miſchiefes you are laden. Fyrſt the Lorde is not amongſt you, inſomuch that thorow the warres whiche you haue made amongſt your ſelues, almoſt the waters of *Schiloach* are dryed vppe, whiche heretofore when the nations made warre agaynſt you, flowed in great aboundaunce, and ranne ouer the bankes on both

both sides. But you are ouerthwart rebelles that haue euer prouoked the Lorde God vnto wrath, you haue made slaughters one vpon another in the mydst of the Temple of the Lorde: howe can then the glorie of the Lorde dwell amongst you? Knowe ye not because of *Korach* and his congregation, the Lorde sayd vnto *Moses* and to his people: *Separate your selues from among this congregation, and I shal consume them in the twincklyng of an eye?* But you are farre worse then they. For without al remorse or pitie, ye pull downe the temple of the Lorde with your owne handes, and you your selues set fyre on the sanctuarie, whiche most noble kynges and most holy prophetes buylded: and besides al this, ye neyther spare your sonnes nor daughters. And although I be in the Romanes campe, yet I am not absent from you, for my most dearely beloued wyfe is with you, the wyfe of my youth, whom I can not set lyghtly by at this present, although I neuer hadde chyldren by her: but rather loue her most entyrely, because she came of a most honest and godly house. My deare father and mother

are

are also with you, very aged persons: for my father is at this day a hundred and three yeeres olde, and my mother foure score and fiue: but the yeeres of my lyfe are very fewe, euyl, and ful of tribulation and sorowe, about three score and seuen, neyther haue I lyued yet so long, that according to nature I shoulde desyre to dye. Nowe therefore, if so be it you truste not me, but suppose I haue proposed these thynges to you deceytfully, and that there is no truste of *Titus* couenaunt and bonde, or that his league should be to your hinderaunce and discommoditie: goe to, if it come so to passe, it shalbe lawful for you to kyl my father and mother, and my wife. Yea, I sweare vnto you by the Lorde our God, that I shal delyuer my lyfe also into your handes, that you may doo with me what ye list: and by that meanes shal the blood of my parentes, my wyues, & mine be in pledge. Therefore let the auncientes of the citie come foorth, and I wyl make a league betwixt them and our Lord *Titus*. And doubt ye not, but as hytherto the Lorde God woulde you should be afflicted and punyshed by the gouernment of the Ro-

yᵉ father mother and wyfe of Iosephus

Romanes: so hereafter, he shall benefite you thereby, and dos you good, yf so be it you wyl once acknowledge and confesse that al dominion is chaunged and altered at his commaundement, and that GOD humbleth whom he list, and agayne whom he list he setteth aloft. But perswade your selues of this, that as long as ye refuse to be subiect vnto the Romanes, so long ye styre agaynst your selues Gods wrath and hygh displeasure: and besydes that, deferre the longer and prolong your redemption & delyuerance, not onely to your selues, but also to your posteritie. Nowe therefore my brethren, I thought it my part to declare al these thynges vnto you, and it is in your power to choose whether ye list: for who so wyl, let hym geue eare vnto me, and who not, let hym abstayne from my counsayle.

THe people hearyng these wordes and sayinges of Ioseph the Priest, wept wonderfully, for they coulde haue ben content to haue folowed his counsayle. At this tyme *Titus* gaue commaundement to al the Romanes, to sende agayne

the

the Iewes that were prisoners, and the slaues, into the citie. By what meanes, he shifted from him selfe the blood of the seruauntes, and layde it vppon the neckes of their maisters: for *Titus* tooke pitie of them through *Iosephes* oration, and his good counsell. The common people of the Iewes desired nothing more then to haue commed foorth, and to fall at agreement to make peace with *Titus*: but *Schimeon*, *Eleasar* and *Iehochanan*, captaynes of the seditious, set strong watche and warde at euery gate, charging them to kill all that woulde goe foorth. Thus many were kylled which would haue fled foorth to *Titus*, and the citie of Hierusalem was closed vp, that no man coulde get out nor in. In the meane season fell a great dearth and famine in Hierusalem, insomuche, that the seditious searched euery mans house and seller for foode. And because a certayne housholder withstoode them, they kylled him. Thus they dealt with all men that dwelled at Hierusalem, tyll the victuals in the towne was all spent, that men began to seeke doung and very mans excrementes to eate, by whiche meanes

much of the people dyed for hunger. Whosoeuer at that time coulde get any hearbes or rootes, myce, serpentes, or other creepyng woormes what so euer they were to eate, he was counted happy, because he had founde meate to sustayne and saue his lyfe withal, in that harde famine and terrible hunger. Moreouer, who so hadde any corne in store that no man knewe of, he was afrayde to send it to the myll, or bake it, because of the wickednesse of the seditions, lest they should take away from them their sustenaunce: Wherefore many dyd eate the dry corne vngrounde in their sellers priuilie. At that time also were exceeding riche men in Hierusalem, whiche stale meate one from another, so that the father catcht meate from the sonne, the sonne from the father, the mother snacht from her children, the children likewyse from their mother: and such as fledde out at the gates, or otherwyse let them selues downe ouer the walles in the night season vnwares to the seditious persons, the Romanes kylled them without. This euyll therefore and distresse encreased so long, til the people had deuoured al ỳ euer crept on

the

the earth, from the Mouſe to the Spider, from the Neuet to the Weſel: whereby a more greeuous peſtilence followed, ſo that innumerable people of the Lord dyed, and there was no man to burie them. When they chaunced to finde any dead horſe or other beaſt in the towne, a man ſhoulde ſee many Iſraelites ſtriue & fight for it, in all pointes like to famiſhed Rauens lighting vpon a dead carkaſſe, ſo that in ſuche contentions very many were ſlayne. Therefore when diuers men with their wyues & children gate out of ỳ citie to geather hearbes to eate, and chaunced among the Romanes, ỳ Romanes layde holde of the litle children, & killed them, ſayeing, We wyll diſpatche theſe, leſt when they growe once to mans ſtate, they make warre vpon vs, as their fathers doo at this day. So many as came out of the gates of the citie nowe and then, ỳ Romanes killed, and hanged them vpon gallowes ouer agaynſt ỳ gates of Hieruſalem, to the number of. 500. After ỳ ſame maner *Schimeon*, *Iehochanan*, & *Eleaſar* dealt with thoſe Romanes whom they coulde by any trayne catch, euen hanged them vp vppon ỳ walles. Whoſoeuer

also they coulde perceyue woulde flee vnto the Romanes, they hanged them likewyse ouer the walles, to the number of fiue hundred. But *Titus* gaue commaundement to all his souldiours, that no man vppon payne of death, shoulde kill any of them that fledde out of Hierusalem. For he toke pitie of the Israelites, and ceassed not to speake freendly and louingly to the *Ierosolymites*: so that he went yet once agayne to the walles, and spake vnto the Iewes on this sort. Heare, I beseeche you, the counsell of *Ioseph*, and come to me, that you may liue, & not perishe vtterly. Spare your people, why wyll you oppresse them vexed with hunger, thirst, pestilence, and besieging? But ỹ seditious hearing *Titus* speake, were woonderfully incensed, and intended to adde mischiefe vpon mischiefe, handlyng yet more cruelly the people of GOD. Moreouer, they rayled at *Titus* to prouoke him to anger, that he myght leaue of speaking to the people, whiche hadde nowe almost left their obedience and feare of the seditious. Wherefore the seditious spake thus vnto the Romanes. It is better for vs to dye for hunger, and

to

to be kylled in this affliction, so to come to the bliſſe and lyght we hope for: then to liue, and ſee the moſt holy temple of God defiled and deſtroyed. When *Titus* ſawe this, he commaunded an iron Ramme to be ſet to the wall to batter it, that he might deliuer thoſe poore wretches out of *Schimeon*, *Eleaſar*, and *Iehochanans* hands, who helde them in as captiues. At the ſame tyme, as they erected that engine to the wall, it fortuned there was in the campe a certayne young man, whoſe name was *Memaganin*, ſonne of *Antiochus* of *Macedonia* one of the kinges of the *Grecians*, who came at *Vaſpaſians* commaundement to ayde *Titus*. The ſame young man was very ſwift, a good runner, and a hardie ſouldier, but he lacked diſcretion. He came to *Titus*, and ſayde, I can not but maruayle at thy ſouldiours that vanquiſhe all nations, and dare not ſet vpon theſe Iewes, and kyll them. *Titus* hearing the young kyng ſay ſo, ſmyled and ſaide, Howe chaunces it, that being of this iudgement, thou buckleſt not thee ſelfe, and makeſt thee redy to doo like as thou ſayeſt? Why draweſt thou not

godly wordes of ſobre and wyſe men

out thy swoorde, to declare thy manhoode vpon them? Wherefore the young kyng encouraged him selfe, and called togeather all his *Macedonian* souldiours, then approched to the Iewes, and began to skyrmishe with them, shooting with their bowes and arrowes apace. But at length the Iewes handled them so, that not one of the *Macedonians*, saue onely the young king, whiche by his good footemanshyp and swyft runnyng gate away, and returned to *Titus*. That *Memaganin* was of the kinrede of *Alexander* the great, kyng of *Macedonia*, which had the dominion of the whole worlde, and whom all nations and people stoode in awe of. *Iosephus* the priest demaunded of him whose sonne he was? He answeared, I came of the seede of *Alexander*, I am the tenth from hym. *Ioseph* saide, It may well be as thou hast saide, that thou art of the succession of *Alexander*, for the valiauntnesse of thy harte that thou hast shewed, declareth no lesse. Howebeit thou shalt understande, that the Romanes haue demme wysely to abstaine from thassault at this time, because they knewe they shoulde haue to doo with

a most

a moſt valiaunt nation, which thou hauing ſo well tryed, mayeſt repoꝛt and teſtifie when thou art aſked the queſtion.

AFter this, *Titus* diuided his whole armie, and layde them priuilie in ambuſhes rounde about the walles. He prepared moꝛeouer foure Rammes of iron to batter the walles. Of theſe, one he planted vppon the ſide of the place called *Antochia*, the engine was thirtie cubites long. The ſame night captaine *Iehochanan* with his company iſſued fooꝛth, and vndermined the grounde vnder ẏ wheeles of the wagons that bare the Ramme, putting pitched booꝛdes, oyled, and done ouer with bꝛimſtone, in the trenches vnder the wheeles, & vnder the booꝛdes they ſpꝛead leather, which likewyſe was ſmeared and done ouer with pitche, oyle, & bꝛimſtone. Then they ſet fyꝛe vpon ẏ booꝛdes, which burned tyll they came to the feete of the Ramme: and they once ſet a fire and burnt, the engine fell vppon the watche that was appoynted to keepe it, beiug a ſleepe, and kylled them. Whereat the Romanes were muche diſmayed, and ſayde, It is

not possible we shoulde assault this Citie hereafter: for they haue burnt all our engines of warre, wherewith we haue subdued all other kingdomes: so that nowe of fiftie iron Rammes which we brought with vs, we haude but fiue left, and the seditious Iewes haue burnt three of them, what shall we nowe doo? Howe shall we batter the walles hereafter? The Iewes vpon the walles hearing their woordes, flowted them, and laught them to scorne. Wherefore *Titus* incensed with anger, commaunded the other three Rammes to be addressed in the place of that whiche was brent. In the meane season, whyles the Romanes were at woorke, foure young men mooued with a great zeale, whose names were, fyrst *Thopatius Galilæus*, then *Megarus Chebronita*, the thirde *Iorminus Schomronita*, the fourth *Arius Ierosolymita*. These all armed, issued out into the campe of the Romanes, that then stoode about their three engines and iron Rammes, deuising howe to batter the walles of the Citie, of whom some those young men killed, the other fled. Then two of them stoode at defence

to

to keepe of all them that approched nygh the engines, whyle the other two, *Ieroſolymitanus* and *Schemronita* dawbed the timber with a certayne matter whiche they had prepared to make it take fyre, and ſtraightway ſet fire vpon them, ſo that ſodaynely the Rammes were on a lyght fyre. Then they al foure ioyned togeather, withſtoode the Romanes that they ſhould not come at the engines to quenche the fire. Shortly the Romanes fel downe, and the Romanes ſtood aloofe, hurling ſtones, and ſhooting thicke at them: for they were afraid to come nigh them, becauſe of their great fiercenelle, although they were three M. men that kept the Rammes. Yet theſe foure ſet nothing by them, nor neuer went of the grounde, til ỹ Rammes were cleane brent vp, ſhot ỹ Romanes neuer ſo thicke at them. *Titus* hearing of the valiantnelle of theſe young men, and the harmes that they had done vnto the Romanes: made ſpeede with his whole hoaſt to ſaue the Rammes from the fyre, and to apprehend thoſe young men. Then foorthwith iſſued out *Schimeon, Iehochanan*, and *Eleaſar*, captaynes of the ſeditious, with their ſouldi-

ours,

ours, sounding their trumpettes, and made the Romanes retyre, that they coulde not come nigh the fyre, & so relcued the foure young men from the Romanes that had enuironed them roundc about. In that skirmishe were kylled ten thousande men and fiue hundred. Then geathered togeather all the whole armie of the Romanes, to assault the Iewes at once, approchyng harde to the walles of Hierusalem, there they cryed vnto ỹ Iewes, sayeing, What, are ye Oxen or Goates, that you fight vpon this fashion vpon the walles? Wyl ye be taken in the middest of the citie, lyke as Oxen & Goates are taken in their foldes? If ye be men come foorth, and let vs trye our manhood here in this playne. But you by stealth and at vnwares set vppon them that keepe our engines, snatchyng them vp lyke as it were Wolues shoulde snatche sheepe, then runne away into the towne, as the Wolues runne into the wood. If there be any manhood in you, beholde we are redy here, come foorth to vs, so many for so many, and then we shall see what ende wyll come thereof. When the captaynes of the seditious

heard

heard that, they spake vnto the warriours that were in Hierusalem: whiche of you wyll goe out with vs to these dogges, to shew our force and stomackes, for the sanctuarie and citie of the Lorde? Then fiue hundred tall felowes of their owne accord issued out vppon the Romanes sodaynely, slue. 8000. men, and compelled the rest to recule from the walles. The Romanes then wyst what valiauntnesse the Iewes had, for the Romanes were in number 40. thousande fighting men, and ỹ Iewes were onely fiue hundred, whereof not one of them was killed in that skirmishe. The Romanes a farre of shotte at the Iewes, and hurled stones, to whom the Iewes sayde, Come hyther to vs, are not you they that called vs footh, and prouoked vs to come to you? Why come ye not nowe neare? You goe about to driue vs away with arrowes and stones. What, doo ye thinke vs to be dogges? and that we are afrayde of your stones? Are we not men? yea, we are your maisters and betters, for ye runne away from vs, as seruauntes flee from their maisters, when they folowe them to beate them.

Titus

TItus seeing his armie, part to be fled, and part to be slayne, he cryed to his people, sayeing, Is it not a shame for you ye Romanes, and a woonderfull great dishonour, to flee from the Jewes so hunger beaten, famished, almost dead for thyrst, and besieged? Alas, how shal ye put away this your rebuke and ignominie? when as all nations whiche heretofore ye haue most valiauntly subdued, shall heare that ye flee from these dead Jewes, whose whole lande we haue in possession, so that they haue nothyng leste but this onely towne, whiche we haue also so battered, that they haue but one only wall to defend them? Besides this, they are very fewe, we are innumerable, they haue no nation to ayde them, we hane helpe of all landes: why then doo ye flee from their sight, lyke as the smal impotent birdes flee from the Eagle? What though the Jewes bowe and hasarde them selues desperately for their temple and lande: why doo not you the same also in these warres, to get you a renowme of valiauntnesse? Thus the Jewes preuayled that day, and had the vpper hande: wherefore they returned into

into the towne with great glory, hauyng put the Romanes to so great a foyle. *Titus* commaunded his to addresse and prepare the two other Rammes that were left, to batter the walles of Hierusalem withal. Wherefore the Romane Carpenters cast a trenche, to prepare and set vp the Rammes within it, in suche place as *Titus* hadde assigned them. The Iewes were ware of it well yenough, but winked at the matter as yet, vntyll they had planted the maister beames betweene the standyng postes. So when the woorke was finished, euen to the hanging vp of the engines betwixt ỹ standyng postes, to shake the wall withal, the Romanes being secure and voyde of care, nothing mistrusting that the Iewes woulde sturre, because they had benne quiet a fewe nightes, and neuer issued fooyth of the citie. Upon a certaine night a pretie whyle before day, the three principall captaynes of the seditious came & cast their heades togeather to deuise what they shoulde doo. *Eleasar* gaue this counsel, & saide, You two the last time issued out, burnt three Rams, & gate you renowme, and I kept the gates the whyle:

nowe

nowe keepe ye the gates, and I wyll issue out with my men agaynst the Romanes to get me a name also. The other answered, Goe then a Gods name vnto them, the Lorde God of the sanctuarie whiche is in Hierusalem shalbe present with thee, but beware thou be not slayne, and in any wyse thou be not taken aliue. To whom he answeared, The Lorde God shal keepe me, for vpon the trust of the righteousnesse of my father *Anani* the high priest, and his sincere seruice vnto God, wyll I set vppon them. *Eleasar* therefore chose an hundred valiaunt souldiours, and with them he issued out of the towne before day. The same night the Romanes had made fires about their engines where they watched, because of the colde. The artificers and souldiours that kept watche and warde about the Rammes, were in number a hundred and fiftie. The day was the
Nouember. 27. of the moneth of *Kislef*, whiche was the. 9. moneth that *Titus* hadde besieged Hierusalem. *Eleasar* and his companie thus being issued out, came and founde some of the Romanes slomtyng about the fyres, other watchyng in theyr wardes,

wardes, killed them all, that not one remayned. Then some of *Eleasars* companie set fyre vppon the Rammes, burnt the standyng postes, ropes, chaynes, and other instrumentes of warre. The artificers that were there, they apprehended aliue, and burnt them, so that no man escaped. When it was day, *Titus* was aware of the smoke of the fire, mounting vp very foule, and stincking of the wood and men togeather: he drewe towardes the place therefore with his hoast, to see what the matter was. *Eleasar* in the meane season and his companie, tooke as they myght geat, euery man a peece of the engins out of the fyre, or some of their heades that they had killed, and returned with great ioy, flouting the Romanes, and laughing them to scorne by the way, tyll they came to the gates of Hierusalem, where they were receyued of *Schimeon* and *Iehochanan* with great honour.

SOne after this, came many souldiours and great bandes of menne out of all nations that were subiecte to the Empyre of the Romanes, to ayde *Titus*:

to

to whom *Titus* declared what had happened him in that siege, the stoutnesse of the Iewes, and howe they had anoyed many wayes the Romane armie, adding moreouer and asking them: Dyd ye euer see foure men withstande tenne thousand and fiue hundred, so that they altogeather could neyther ouerthrowe them, nor take them prisoners? but the foure slue the other, like as it hadde benne toppes of Cowcumbers smitten of with most sharpe swoordes? When they heard this, they woondred all very muche. Then *Titus* spake vnto his hoast, and to them which were newely repayred vnto him, to shew their aduise and best counsell what was to be done, lest we shoulde be ashamed (sayth he) before al them that shall hereafter heare of our warres. The grauest and moste auncient of the nations that were newely come to his ayde, answeared, If it please your maiestie, let the Romanes breathe a whyle and take their rest, whiche are nowe weeryed with the sundry batayles of the Iewes, and we who are not so broken with labour, but freshe and lustie, shall try what the Iewes can doo, we can

a strange battel

not

not thinke that they are able to withstande so great a multitude. But the Princes of the Romanes desyred *Titus* that he would not permit them this, lest he shoulde encrease theyr owne sorowes, yf peraduenture they shoulde be discomfited (say they) of the Iewes, and the matter redounde vnto our shame. For if we whiche are acquainted with them, and knowe their maner of fight, can not sustayne theyr violence: howe shal they doo it that neuer had proofe of the strength and force of the Iewes? They shalbe to them lyke Hysope whiche groweth vpon the walles, in comparison of the Cedar trees of Libanus. The other sayde, Nay, they shoulde doo wel ynough with them. And they vrged *Titus* so instantly, that they constrayned him to graunt them theyr desyre. Then *Titus* gaue them leaue to set vppon the Iewes, thinkyng with hym selfe, peraduenture the Iewes may be put to ỹ worse of these that wyl fight without any feare, not knowyng the force of the Iewes: for the Romanes that haue had trial of theyr strength, fight fearefully & warely. So the lordes of the straunge nations chose out of

Rogabuastoni
orientaly dest
ruction of their

theyr armies foureſcore thouſand men, ten thouſande Macedonians, twentie thouſande Engliſhe Britanes, fiue thouſande Aramites, ten thouſande Affricans, ten thouſand valiant Burgundians, fiue thouſande Kedarans, laſt of al, ten thouſande Perſians and Chaldeans. Theſe therefore went into the playne whiche is by the ſepulchre of *Iochanan* the hygh Prieſt, and from thence made an aſſault vppon the Iewes that were vpon the walles, ſettyng vp theyr ſcalyng ladders. *Iehochanan* ſayde vnto *Schimeon* and *Eleaſar* his companions, If you thynke good I wyll iſſue forth and ſkyrmiſhe with theſe vncircumciſed, to let them ſee what I can do. *Schimeon* anſweared, Let two of vs do it, and the thirde keepe the gates and walles, for thou alone art able to do nothing againſt them, they are ſo many. *Eleaſar* alowed this aduiſe, offering hym ſelfe to beare *Iehochanan* companie. *Schimeon* bad them goe, ſaying, The Lorde of the ſanctuarie geue them into your hands, and deale not with you at this tyme accordyng to your woorkes. Then *Iehochanan* and *Eleaſar* iſſued with .xv. hundred good men of warre, the

nienth

nienth day of the moneth *Tefeth*, whiche was ỳ tenth moneth that *Titus* had beſieged Ieruſalem) and ouerthrew of the Gentiles of that hoaſt. 57. thouſande and fiue hundred menne, beſides three thouſande whom they tooke pryſoners: but of the Iewes were no moe ſlayne in that fight then onely ſeuen, whoſe bodies with much reioycing and great triumph they caryed with them into the towne, & buried them there, leaſt peraduenture the vncircumciſed ſhoulde haue miſhondred them. The Gentiles that were left, with great ſhame and diſhonour returned vnto *Titus*, who repreheded them, becauſe they woulde not beleeue the Romanes. The next day folowyng, the Iewes brought foorth the three thouſande nobles and gentlemen that they had taken pryſoners, and plucked out of euery one of them an eye, and cutte of euery man the tone hande, after ſent them backe with ſhame and reproche to *Titus* campe. Then *Titus* conſulted with all his Princes what were beſt to doo with the Iſraelites: and when euery man had ſayde his mynde, he lyked neuer a mans coun- *December.*

sel,but sayde vnto them, Wel, I haue deuised this with mee selfe,which I wyl folowe, and no man shal bryng me from my purpose: we wyl keepe the siege without any assault or skyrmishe,for theyr victuals fayled them long agoe, and so they shalbe famished. Besides this, when they shal see vs cease to fight with them,they wyll fall at variaunce amongst them selues, and kyl one another. This counsel was thought good of all *Titus* Princes: wherefore they besieged the towne as *Titus* commaunded,and closed vp al the wayes of the citie rounde about,least the Iewes shoulde as they had done before, come vpon them at vnwares. They appoynted moreouer watche day and nyght, to take heede that no man shoulde comme out of the towne to geather hearbes for theyr sustenaunce. Then encreased the hunger in Hierusalem,whiche yf it hadde not ben so greeuous, the citie had neuer ben wonne: for the souldiours of the towne were lyghter then Eagles, and fearcer then Lions. There dyed therefore of the famine woonderful many of the Ierosolimites,so that the Iewes coulde not fynde

place

place to burie them in, they were so many in euery place of the towne. Many cast theyr dead folkes into theyr welles, and tumbled in them selues after, and dyed. Many also made them selues graues, and went into them alyue, where they tarryed day and myght, and dyed vnmourned for. For al mournyng and accustomed lamentation for the dead was left of, because of the vnmeasurable famine, whiche was so great that it can not be told, and I can not rehearse the thousandth part of ỹ mischiefe that folowed of the hunger. *Titus* seeyng the innumerable carkases of the dead that were cast into the brooke Kidron lyke doung, was woonderfully amased with feare, and stretched out his handes towarde heauen, saying, Lorde God of heauen and earth, whom the Israelites beleeue in, clense me from this synne, whiche surely I am not the cause of: for I requyred peace of them, but they refused it, and they them selues are long of this mischiefe, they haue synned agaynst theyr owne soules and lyues: I beseeche thee recken it not to me for a synne, that the Iewes dye on this fashion.

AT that tyme, certayne wycked perſons of Ieruſalem ſlaundered *Amittai* the Prieſt falſely, ſaying to Captayne *Schimeon*, Beholde, *Amittai* the hygh Prieſt, whiche dyd let thee into the citie, goeth about to flee to the tentes of the Romanes. Thou haſt experience of his great wit and wiſdome, howe he alſo knoweth al the ſecrete wayes vnto the towne, temple, and ſanctuarie: and who can tel whether he wyll bryng the Romanes ſome nyght at mydnyght into the citie? Therefore *Schimeon* ſent certayne to fetche *Amittai* and his foure ſonnes vnto hym.

They that were ſent, brought *Amittai* and but three of his ſonnes, for one was fledde to the Romanes, and came to *Ioſeph*. When *Amittai* with the other were come to *Schimeons* preſence, he beſought hym he might not lyue, but to be put to death by and by, leſt (ſayth he) I ſhoulde lyue to ſee the death of my chyldren. But *Schimeon* was hard harted, and woulde not be entreated: for it was Gods wyll that *Amittai* ſhoulde be punyſhed, becauſe he was the bringer of *Schimeon* into Ieruſalem: and therefore

fell

fell he into his handes, which for good, rewarded him with euyll. *Schimeon* commaunded a sort of murderers to place *Amittai* vppon the walles in the sight of the Romanes, and said vnto hym, Seest thou *Amittai*? why doo not the Romanes deliuer and rescue thee out of my handes, thee I say, whiche wouldest haue fledde away vnto them? *Amittai* aunswearedd nothyng to this, but styll besought him that before his death he might kisse his sonnes, and byd them farewell: but *Schimeon* vtterly denyed him. Wherefore *Amittai* weapt aloude, sayeing to his sonnes, I brought (deare children) I brought this theefe into this towne, wherefore I am counted nowe for a theefe mee selfe. All this mischiefe whiche is come vppon me and you, it is myne owne dooing, because I brought this seditious villayne into this holie Citie. I thought then, peraduenture he wyll be a helpe to the towne: but it is nowe prooued contrary, for he hath benne a most cruell enimie of the same. It was not yenough for vs to keepe one seditious persomne, *Iehochanan* I meane, whiche tooke vnto him *Eleasar*

the first begimner of sedition: but I must bring in also this wicked *Shimeon*, whiche is ioyned to our foes to destroy vs. In deede I neuer brought him in for any loue I bare vnto him, but all the priestes and the whole multitude of the people sent me to fetche him: notwithstandyng, I am worthy of this iust iudgement of God, because I toke vpon me such an ambassage. What shoulde I speake of thee thou most wicked *Schimeon*? for whyther so euer thou turnest thee, thou bringest al thinges out of frame. In deede thou dealest iustly with me, because I haue sinned vnto God, to his people, and his citie, in that I haue brought thee in, to be a plague to it, wherefore I am woorthy to be stoned. Notwithstandyng, it had benne thy part, thou wicked murderer, to deliuer me and my sonnes from the handes of the other seditious, for I haue wrought them displeasure, but to thee haue I donne good. Howbeit, our God wyll not alter nor change his iudgementes, which is, that I shoulde fall into the swoorde of thy hande, for that I made thee to enter into this citie, wherein I offended God

greeuously.

greeuously. If euer I had purposed to flee vnto the Romanes, coulde I not haue done it before I brought in thee? for at that tyme bareſt thou no rule ouer vs. And before we called in thee, *Iehochanan* with his ſedition was an offence vnto this citie. Wherefore we perſwaded al the auncient of the towne, that thou ſhouldeſt be an aide vnto vs, to driue out our foes: but thou in whom we put our truſt, art become our enimie: yea, thou haſt benne woorſe then they, for the other put men to death priuilie, thou dooeſt it openly. Who is he that hath ſtrengthned the power of the Romanes? Art not thou he whiche haſt kylled the ſouldiours of God in the mideſt of this citie Hieruſalem? for fewe haue ben ſlaine without. *Titus* would haue made peace with vs, taking pitie vpon vs: but that ſame dyddeſt thou let and hinder, euery day mouyng newe warres, and ſtirring newe batayles. *Titus* gaue charge to his ſouldiours to laye no handes vppon the temple: but thou haſt polluted and defiled the temple of the Lorde, ſheddyng blood without meaſure in the myddes thereof. *Titus* went backe from vs vppon

the

the holy day of the Lord, and ceassed from fighting, saying, Goe and obserue your holy feastes in peace: but thou vnhalowedst the feast of the Lord, and lashedst out the continuall fyre with innocent blood. All these euyls whiche thou hast committed thou murderer, are imputed vnto me, because I brought thee into the towne. Nowe therefore this vengeaunce is appoynted to myne age of the Lorde God, and by thy handes shal I goe to my graue with sorowe, because I by my foolishnesse was a doer in this mischiefe ẏ is wrought by thee. Albeit nowe thou wicked *Schimeon*, in this that thou killest me ere that myne eyes may see the burnyng of the temple, it pleaseth me very well: but what needeth thee thou murderer, to put my sonnes to death before my face? why doest thou not spare myne age? Woulde God that lyke as I shall not see the burnyng of the temple, so also I myght not see the blood of my children shed before my face. But what shall I doo when God hath deliuered me into the handes of a most wicked man? We that were the auncients of Hierusalem, abhorred *Iehochanan*, because

a good nature promised

because he murdered olde men without all reuerence, but he slue no young men: thou destroyest olde and young, great and smal, without any pitie or mercie. *Iehochanan* mourned for the dead, and buryed them also: thou playest vpon instrumentes at their burialles, singest to the Lute, and soundest the trumpet. Then spake he to *Schimeons* seruaunt, who was redye with a swoorde in his hande, and an axe, to kyll him, and to cut of his head, sayeing, Goe to nowe, and execute *Schimeon* thy maisters commaundement: behead sonnes in sight of their father, and let me heare the voyce of crueltie in my sonnes, whiche notwithstandyng I forgeue thee. For as I shall see and heare that agaynst my wyll: so I dare saye thou killest them not wyllyngly. Woulde God that *Schimeon* woulde suffer me to kysse my sonnes, and whyles I am alyue to embrace them or they dye. But thou gentle minister, in one thing shewe thy pitie towardes me, that when thou hast put my sonnes and me to execution, separate not our bodyes, neyther laye in sunder theyr corses from myne: but so, that my body

Nowe all are cruel harde to finde agayn

may

Loue natiue wor keth in ẏ fathers

may lye vppermoſt and couer theirs, to defende them from the foules of the ayre, leſt they deuoure my ſonnes bodyes, for it may fortune they may be buried. I beſeech thee alſo, that my mouth and tongue when I am dead, may touche my ſonnes faces, that ſo I may both embrace and kyſſe them. But what doo I delay or lynger any longer, ſeeing the enimie denyes me this, to kiſſe them whyles we are yet alyue? See thou therefore that our bodyes be not ſeuered: and yf *Shimeon* wyll not permit this, that our bodyes may be ioyned in this worlde, yet can he not let our ſoules to be ioyned. For after I ſhalbe once dead, I doubt not but I ſhall ſee the light of ẏ Lorde. His ſonnes hearing their fathers wordes, began to weepe very ſore with their father, who ſayde vnto them, Alas my ſonnes why weepe ye? what auayleth teares? why doo ye not rather goe before me, and I wyll folowe as I may: for what ſhould I doo nowe, ſeeing God hath geuen me into the handes of a moſt cruell tyraunt, who ſpareth neyther myne age, nor your youth? But I truſt we ſhall liue togeather in the lyght of the Lorde.

And

And although I can not be suffered nowe to see you yenough, yet when we shal come thyther, we shalbe satisfied with beholding one another. Goe ye therefore my deare sonnes, and prepare vs a place. O that I myght goe before you, the Lord knoweth I would doo it gladly. But ye my sonnes, marueyle neuer at this that is chaunced vnto vs, for it is no newe thyng. The like happened before this in the tyme of the Chasimonanites, when as *Antiochus* by his wyckednesse, put to death the seuen brethren, young men, in the sight of theyr mother, whiche was a ryghteous and a godly woman, who chaunced to finde this mercie at the Lordes handes, that she might kysse her sonnes and embrace them, as they also kyst one another before they dyed. All they were put to death by the crueltie of the vncircumcised kyng of the Macedonians: yet obteyned they that, whiche is denyed at this day to vs that are put to death by *Schimeon*, who hath the name of an Israelite, who beareth also the couenaunt of our father Abraham in his flesshe. And woulde God it myght fortune vs to lyue in theyr Inne or place

of

at reſt, whiche al be it it wyl not be graun-
ted, yet we ſhalbe theyr neighbours, ſeeing
that we alſo dye for the lawe of the Lorde.
Therefore be of good comfort my ſonnes,
and lament not for my ſake. For I iudge
this my miſerie eaſier, and not ſo great as
the calamitie of *Zidkiahu*, whoſe ſonnes
were fyrſt kylled, then his eyes put out by
the kyng of Chaldea, and he lyued many
yeeres after: we are ſo muche the more
happier in my mynde, becauſe we ſhal dye
togeather. Then ſayde *Amittai* to *Schi-
meons* ſeruaunt whiche ſhoulde kyl hym,
Make ſpede, I pray thee, and kyl me firſt
before my chyldren dye, then after kyll
them alſo, that we may dye togeather: for
ſo it is more expedient for vs, then to ſee
the temple of the Lorde turned into a but-
cherie or ſlaughter houſe to ſlay men in.
After cried he vnto God, ſaying, I beſeche
thee O Lord God moſt hygh, which dwel-
leſt in the hygheſt, iudge this *Schimeon* ac-
cordyng to his workes, rewarde hym ac-
cordyng to his deſeruynges. For thou art
the God almightie & dreadful, let not this
theefe dye therefore amongſt the people of
thy paſture: but that his death may be

ſeuered

ſeuered from the death of other menne, let him dye a horrible and a ſodayne death, let hym haue no tyme to confeſſe his ſinnes, and to returne hym ſelfe to thee, that thou mayeſt receyue hym (for thou art wont to receyue them whiche turne to thee by repentaunce) for he is not worthie of repentaunce, whiche hath ſpoyled and waſted many goodly thynges in thy Temple, beſides that, hath murdered moſt holy men in the ſame. To the intent therefore that thy iudgementes may be declared in him, I beſeche thee make hym to be taken captiue of his enimies, togeather with his wife, children, and familie, and al that euer loue hym. Neyther geue vnto his ſoule any part with the people of God, nor let his portion be with the iuſt menne in thy ſanctuarie, for he is vnworthie of them, becauſe he hath not only ſynned him ſelfe, but hath cauſed Iſrael to ſynne. Wherefore let his iudgement and ſentence goe foorth from thy ſyght, that he may ſee his wyfe, chyldren, and his whole houſe ledde into captiuitie & bondage before his face. Afterwarde let hym dye a ſtrange death, ſuche

yt Iuſtus ſpeaketh pra
eth for vengiaunce

such as neuer man heard of, let him be kylled of most cruel men, whiche when they haue smitten hym, may after quarter hym also whyles he is yet alyue, and that he may see his goe into bondage. Let him also be a curse before all that shal see hym. Moreouer, let him perceyue that my woordes and deffenie is better then his, when as I goe vnto thee, in that great lyght, whiche he shalbe depriued of. After these woordes, *Amittai* sayde to the seruant who was appoynted to kyl hym: I beseeche thee, let me fynde so muche fauour at thy handes, that when thou hast slayne my sonnes, thou wouldest kyll me with the same swoorde, whyle it is yet wet with the blood of my sonnes, that our blood may be myngled, and this may be a recreation to my soule. Kyl me also in the sight of the Romanes, that they may auenge me and my sonnes vpon this most cruel *Schimeon*, they shalbe witnesses agaynst hym, that I was not theyr freende. But woulde God my matters were all in that state as they were before, for then shoulde they perceyue me to be an enemie of *Schimeons*, and a freende of theyrs. Woulde

God

God I had withstanded *Schimeon* at the first so earnestly, as I made warre vppon the Romanes, that I might haue auoyded his cruelitie from the people of GOD. When he hadde sayde all these thinges, he prayed before God almightie, sayeing, O God whiche dwellest in the highest, thou onely art most mightie and fearefull, open nowe the eyes of thy iudgementes, consyder and iudge betwixt me and seditious *Schimeon*, whose malice is becommen vnmeasurable vpon the people of God, that he whiche sheadeth the blood of them that feare thee in the middest of the temple, may be rebuked of thee with thy rebukinges, according to his woorkes: make speedie vengeaunce, and prolong not, and that for the deathes sake of thy saintes, for thy iudgementes are the iudgementes of trueth. Then *Schimeon* gaue commaundement to foure cutthrotes of his, that three of them shoulde kill *Amittais* three sonnes before their fathers face, and the fourth shoulde kyll *Amittai* him selfe, and so the blood of the sonnes was mixt with the blood of their father. Afterwarde *Schimeons* seruaunt tooke the body of *Amit-*

tai, and layde it vppon the bodyes of his sonnes, as his desyre was, then tumbled them ouer the walles: After that, commaunded *Schimeon* that *Chananehu* the hie priest shoulde be put to death, whose body was cast vnto the bodyes of *Amittai* and his sonnes. *Aristius* also the Scribe, one of the noble men of Hierusalem, was kylled at the same time, and tenne moe iust men of his kinred and house, because they mourned for the death of *Aristius*. It fortuned whyle *Shimeon* was a kyllyng of those tenne, certayne substanciall riche men passed by, and were woonderfully amased, when they sawe the thing, sayeing one to another, Howe long wyll God suffer the malice of *Shimeon*, and wyll not searche out the blood of iust men, nor reuenge them? Certayne seditious persons hearing this, tolde it vnto *Schimeon*, who commaunded them to be apprehended, and murdered the same day. After this, there passed by aleuen of the noble men of Hierusalem, whiche seeing two & fourtie innocentes to be put to death by *Schimeon*, they lift vp their eyes to the heauens, and sayde, O Lorde GOD of Israel,

howe

howe long wylt thou holde thy hande, and keepe in thyne anger against these transgressours of thy wyll? whiche when *Schimeon* hearde of, he commaunded them to be apprehended, and kylled them with his owne handes. *Eleasar* the sonne of *Anani* the priest seeing the malice and wickednesse of *Schimeon* to be great, that he made away the iust and godly men of the citie, and that there was no hope left: he tooke the towre of Hierusalem, remayned in it, and kept it with his. *Iehudas* also a captayne ouer a thousande men, whiche kept a turret that *Schimeon* hadde made to put iust and godly men in, gate him vp vppon the toppe of the walles, and cryed to the Romanes, yf peraduenture they woulde deliuer him, and the rest that were at Hierusalem. Wherefore he went about to escape with his thousande men that he hadde with him, and came towarde the Romanes. But the Romanes trusted them not, thinking he had spoken this for deceipt: wherefore they came not to helpe him. *Schimeon* vppon this killed *Iehudas*, and the thousande men whiche he had with him, and commaunded theyr

bodyes to be tumbled ouer the walles in the sight of the Romanes. Then *Schimeon* cryed to the princes and captaynes of the Romanes, sayeing, Loe, these are *Iehudas* company, these would haue come foorth vnto you, take their carkases to you, and reuiue them agayne yf you can, or els deliuer the rest whiche yet liue out of our handes.

Gorion the priest, father of *Ioseph* the priest, whiche wrote this booke to the Israelites, was at that tyme in bondes and prison in a certayne turret, a man of great age, vpon a hundred and thirtie, and no man coulde come to him, nor fro him. *Ioseph* therefore went to the turret where his father was kept, to vnderstande howe he dyd. He beheld also the turret a farre of, yf he might espie his father, and comfort him. And as he passed by, looking vp to the turret, the seditious hurled a stone at him, whiche hit him on the head, that it ouerthrewe him. The seditious seeing *Ioseph* cast out of his charret, determined to goe downe vnto him: but when *Titus* had knowledge thereof, he sent a great

strength

strength to helpe him vp agayne, and to defende him, that his enimies dyd him no wyong. The seditious going about to take *Ioseph*, sounded a Trumpet very loude, whiche when *Iosephes* mother that was kept in *Schimeons* house heard, beyng now very olde. 85. yeeres, asked what was the cause of that hurlye burlye. They told her, that the seditious issued out at that shoute agaynst *Ioseph* to take him. When she hearde that, by and by she ranne out of the house that she was kept in, and clined vp the walles, as lustily as though she had benne a young girle of fourtiene yeeres olde, tare her heare, & cryed out, weeping and sayeing before all them that were present: Is my hope then come to this? coulde I euer haue looked that I shoulde haue ouerlyued my sonne, and that I shoulde not be suffered to see him, and to bury him? I had trusted he shoulde haue buried me, and that he shoulde haue benne a helpe to me in myne age, and when my whole familie by the seditious was almost made away and extinguished: yet I sayde, this shall comfort me. Nowe therefore what shall I doo, when I haue

none left to comfort me of all my children that I bare, for betweene the seditious and the gentiles our enimies, they haue slaine eyghtiene sonnes that I hadde, and what shall I doo nowe from henceforth, but coueit death? for I desire not to liue nowe any longer. And howe shoulde I receyue any consolation, when I see my sonne dead, and I can not burie him? Lord that I myght dye by and by, for I can not liue any longer, since my sonne *Ioseph* is dead. She went vp yet further vpon the walles, tyll she came to the turret where her husbande was in prison, and stretcht out her handes towarde heauen, cryeing with a loud voyce: O my sonne *Ioseph*, my sonne where art thou? come and speake vnto me, and comfort me. The seditious hearing her, laught her to scorne: but the Romanes when they hearde her, and knewe of *Ioseph* that it was his mother, they weapt and lamented her case, and many of the Iewes also that were in Hierusalem: but they were faine to refrayne it, lest they shoulde be perceyued of *Schimeons* cruell cutthroates. Then *Iosephes* mother sayde to the seditious

that

that were by her vppon the walles, Why doo ye not kyll me also, which bare *Ioseph* my sonne, & nurst him with these breastes? Ye enimies of the Lorde haue murdered him with other iust and righteous men, why kyll ye not me also? God be iudge betwixt me and you, that haue kylled my sonne gyltlesse. The seditious answeared her, Canst thou not yf thou lyst, tumble downe ouer the wall and dye? we wyll geue thee good leaue. When thou hast done so, the Romanes shall take thee vp, and burie thee honourably, because that thou art *Iosephes* mother, who is their freende. She answeared, Howe should I doo this euyll vnto mee selfe, to kyll mee selfe, and constrayne my soule to go foorth of my body, before that God doo call it? yf I shoulde doo so, I should haue no hope lefte in the worlde to come, for no body wyll burie them whom they perceyue to haue killed them selues. These and suche lyke, whyle she reasoned wysely, the seditious hearde, and mocked her. Wherefore she weapt the more aboundantly, so that the Romanes and other godly men hearyng her wysedome, coulde not

abstayne from weeping. *Ioseph* when he heard his mother speake, he gate on armour, and approched to the wall, accompanyed with most valiaunt Romanes, to defend him from the arrowes of ỹ Iewes, and spake to his mother. Feare not my deare mother, nor take no thought for me, for I haue escaped the handes of the seditious, God hath not suffered me to come into their handes. Wherefore I haue heard the wordes of those wicked counsellours, that aduised thee to kyll thee selfe, and thyne aunsweare agayne to them, whiche before thou gauest them I knewe thou wouldest aunsweare. God forbyd I say, God forbyd that *Iosephes* mother, and the wyfe of *Gorion*, shoulde consent to the counsell of the wicked. Wherefore (my deare mother) be content, and beare the yoke of the seditious paciently, and humble thee selfe before them. *Neuer striue agaynst the miseries and calamities of this tyme, whiche thou canst not alter nor remedie.* For they shall perishe, but we shall stande and continue.

There

THere were certayne men of Hierusalem at that tyme that came to the gates, ouercame the warde, and gate out with their wyues and children, and so escaped to the Romanes, because they coulde no longer abide the famine and the iniquitie of the seditious. They were faithfull citezins & of great auctho*r*itie, whom when *Ioseph* hearde of, be brought to passe that *Titus* spared them, and receyued them to mercie. For *Ioseph* bare witnesse and reported for them that they were noble men of Hierusalem. Wherefore the Romanes receyued them, and gaue them foode & sustenaunce, but certayne of them coulde not brooke nor take it, because of their great hunger wherewith they hadde ben long pined, and when the meate descended downe into their bellyes, they dyed straygbt. Theyr litle children also when they sawe bread, they fell vppon it, and receyued it in deede with their teethe, but they were not able to chewe it, and dyed holdyng the breade betwixt their teethe. *Titus* seeyng them dye when they tasted of meate, had rueth and compassion vppon them, and was very

very sory, sayeing vnto *Ioseph*, What shal I doo for thy people, whiche assoone as they beginne to eate, dye straightway? *Ioseph* answeared, My Lorde, I remember I haue seene this experience, that they whiche fast long, and after woulde take meate, fyrst they drinke a litle sodden milke, or els eate of a certaine corne called *Simel*, sodden in milke, wherewith they strengthen their bowelles before they take meate: specially suche as walked through wyldernesses, whose bowelles were long emptie, when they came to places inhabited and founde meate, they were wont to vse this meanes. Therefore *Titus* commaunded his men to doo as *Ioseph* bad them, whereby many of the Iewes recouered, and many dyed of the flixe. These Iewes whiche were escaped thus out of Hierusalem to the campes of the Romanes, hadde swalowed vp fyrst their golde, siluer, and pretious stones, to hyde them, lest they should be founde of the seditious.

a remedye against famyne

They therefore whiche recouered and hooked meate, when they woulde satisfie nature, they went alone out of

golde eaten and digested.

the

the campe, and after sought their golde and siluer and precious stones, which were disgested in their excrementes, and so dyd they euery day. At length certayne *Aramites* and *Arabians* espying the Iewes to vse this fashion, told it amongest their fellowes one to another, and made a conspiracie to laye wayte for the Iewes, and whom so euer that they gate, they rypt their bellies, to finde the golde and other iewelles whiche the Iewes had hyd there. And by this meanes the *Aramites* and *Arabians* hadde murdered two thousande Iewes. But when *Titus* hearde of this, he was woonderfull wroth, and commaunded them to be apprehended that had donne this wicked deede, and to be put to death, whose goodes were geuen to the Iewes that remayned aliue.

They that were put to death for this facte, were two thousande *Aramites* and *Arabians* togeather. After this, *Titus* espying his princes and captaynes to haue decked their armour with golde and siluer, some of them also to weare golden sceptres, and some of siluer, with other ornamentes vppon their heades, he

he called them togeather, and sayde vnto them, Lay away this geare, these thinges are they that prouoked the *Aramites* and *Arabians* to woorke this wickednesse agaynst these poore and miserable Iewes whiche fledde foorth vnto vs, that they myght liue vnder our protection. The captaynes therefore and princes of the Romanes, hearyng the commaundement of *Titus*, were obedient, and straight layde away from them those ornamentes of gold and siluer. *Titus* also gaue commaundement, that the rest of the *Arabians* and the *Aramites* shoulde be banished the campe, and that no man hereafter shoulde commit any suche heynous deede agaynst the Iewes. Notwithstandyng, when as any *Aramite* or *Arabian* coulde geat any Iewe farre out of the campe that no man see it, he kylled hym. Of the Romanes in the campe, no man eyther dyd or sayde any euyll to the Iewes, saue certayne vngodly ruffians, whiche had learned at the *Aramites* and *Arabians* those euyll and wicked prancke: for they also when they chaunced to meete with any Iewe out of the campe,

yf

yf there were no man bye, they killed him, and tooke away his golde and syluer that lay hidde in his bowels. When this came to *Titus* eare, he commaunded to make proclamation in this wyse.

Whosoeuer he be that hath seene, heard, or knowen any thing of this horrible deede, whiche is committed of certayne Romanes vpon the Iewes, or whosoeuer hath done any suche thing him selfe. let him come and make relation to *Titus*, whiche yf he doo, the matter shalbe forgeuen him, yf not, he shall beare the burden of his owne wickednesse, and stande at his perill, yf any thyng be prooued by him hereafter. Therefore certayne Romanes whiche knewe with them selues that they had committed the deede, & being afrayd of *Titus*, reasoned with them selues thus: If we doo not confesse vnto hym the trueth, he wyll by his wysedome searche out these offendours, and punishe them by death. Wherefore trusting vnto *Titus* woordes of the proclamation, they came all, whosoeuer hadde eyther donne it him selfe, or knowen other to doo it, and declared it vnto

Titus,

Titus, sayeing, This haue I donne, this haue I knowen, this was I accessarie vnto, and haue not hitherto made thee priuie therevnto. There were of them in number three hundred and twentie menne that made this confession, all those *Titus* commaunded to be cast into hotte Ouens, and to be burned. This done, the Iewes were more safe euer after in ỹ Romanes campe without all ieopardie, no man hurting them eyther in woorde or deede. Yea, yf any Romane founde a Iewe abrode wandering, he conducted him gently & peaceably into the campe. There was a certayne Scribe of Hierusalem at that tyme, a faythfull man, whose name was *Menachen*, sonne of *Seruk* the Scribe, whose auncestours hadde serued *Esdras* the Scribe, of woorthy memorie, in *Babylon*: he being a keeper of the least gate whiche was in Hierusalem, vppon that side towarde the brooke *Kidron*, noted the number of the dead that were caryed foorth to buriyng by that gate, and founde they came to. 115. M. 8. C. & 8. persons, whiche were all of the nobles and gentlemen, or at the least of the substanciallest

ſtancialleſt of the Iewes. *Titus* on a time (*Ioſeph* being preſent) aſked the queſtion of thoſe princes of the Iewes whiche were fledde vnto him, ſayeing, I charge you vpon your fidelitie, to ſhewe me howe many Iewes be dead in the towne, ſence the time I beſieged it to this day. They gaue him the number therfore, euery man as farre as they knewe, of the dead which were caryed forth at all the gates to be buried: and the ſumme came to ſeuen hundred thouſande, fiue hundred, ſeuentie and fiue, beſides them that euery where laye dead in the houſes and ſtreetes: beſides them alſo that were ſlayne in the temple, and they that laye here and there vnburied. Whiche when *Titus* heard, he marueyled greatly, and ſaide, It is well knowen to the Lorde God of heauen, that I am not the cauſe of theſe euylles. For I deſyred to be at peace with them ofter then once, but the ſeditious euermore would nothing, but warre warre.

yt nūbr of yt ſowle
lyat were ſlayne.

&

AT that tyme the hunger begaune to waxe very great in the towne amongeſt

amongest the seditious, whiche neuer lacked before this, for they tooke it alwayes from other men by force, tyll nowe at the length they were distressed with hunger them selues: so that after they had eaten vp all their horses, they eat also their doung, and the leather of the charettes: neyther was there left any greene bowes of the trees, nor any hearbes, that the seditious myght geat to eate. For the Romanes had hewed downe all the trees, and cut downe all the bushes round about Hierusalem by the space of. 13. myles, so that the whole fielde and territorie of Hierusalem was spoyled, whiche heretofore was replenished with marueylous goodly gardens, and most pleasaunt paradyses. After that, the Romanes made vp an other iron Ramme, very terrible: this they bended agaynst the walles, to see yf there were any souldiours lefte in the towne, so stout as they were in tymes past. When the captaynes of the seditious sawe that, they issued out with their companions agaynst the Romanes, and slue very many of them in that skirmishe. Wherefore *Titus* sayde,

It

It is not wysdome to fight with them any more, but rather with the Ram to shake and batter the wall, for they haue no moe but this wal left, and so we may bryng in our whole hoast at once vppon them, and subdue the seditious. This counsel of *Titus* was lyked of al the Princes and people. The Captaynes of the seditious mistrustyng no lesse then the Romanes entended, that they woulde be occupied hereafter in batterying theyr wall, begamne to builde a countermure within, ouer against the place where the Romanes wrought with theyr Ram, which was in the playne by the tombe of *Iochanan* the hygh Priest, for there was none other place besides, that they might approche vnto with theyr Ram, and there the Romanes had made two breaches in the two other walles before. The seditious made this countermure, because they were not able to burne the iron Ramme, as they had done before, beyng nowe almost famished and so pined away, that they coulde scarse stande vpon theyr legges. For yf they had ben so lustie as they were before, and able to set a fyre the engins, the Romaues had neuer ben

able to wynne the towne, but should haue ben compelled to leaue the assault, as they were constrayned to geue ouer skirmishing and fighting. On a certayne tyme, when the Romanes fledde, the seditious pursuyng and kylling many of them, sayd, the Romanes wil once be weerie, leaue of theyr siege, and goe theyr wayes, that we may dwel at libertie, and turne to the Lorde our God. And when they returned at this tyme, or at any tyme prosperously into the towne, they oppressed the people the more cruelly, exactyng foode of them, and sayeing, Geue vs meate, yf ye wyll not, we wyl eate your flesh, and your tomes. But the Romanes tooke courage to them selues, determined to fight stoutly, and sayde one to another, let vs sticke to it harde, and be valiaunt in our fightes, it shalbe shame for vs to flee from these feeble and hunger starued Iewes, whiche are more lyke dead images, then lyuyng persones. Therefore they began more earnestly to set vpon the walles, and to make a batterie sodaynely, they beat downe a great part of that inner wall whiche the Iewes had

had newly erected, and gaue a great shout, saying, Hierusalem is wonne, we haue gotten the towne. But when they looked a litle further, they espied another countermure rayled ouer agaynst the breache: Wherefore the Iewes through the towne gaue also a great shout, and sounded theyr trumpettes, reioycing that they had buylded another newe countermure for that whiche was battered downe. The same was in Captaine *Iehochanans* warde. The Romanes seeyng the countermure, and hearyng the Iewes make such triumphes in the towne, were much astonied, al theyr ioy was dashed and turned into dumpes, so that they coulde not tell what they shoulde do with that stubburne people of Hierusalem, whiche had done them suche damages. The Romanes set vpon the towne agayne another way, whom *Titus* wylled rather to remooue the engin, and to bende it to the newe wall, whyles it was yet greene and vnsetled, saying, Let vs batter it, and we shal see it fall by and by, and then shal we enter the towne. The Romane Captaynes folowed not *Titus* counsayle, but scaled

the walles whiche they had battred. The Iewes defendyng theyr countermure, fought with the Romanes within the breache, repulsed them from the wal and the towne, and so hauyng abated muche the strength of the Romanes, returned to theyr lodgynges. Then sayde some of the Romanes: we wyll neuer besiege this towne any longer, for we shal not be able to geat it whyles we lyue. And therefore let vs breake vp and depart, before we be al destroyed with this siege: for except we doo so, we shal al be consumed therein. *Titus* seeyng his souldiours to make so hard a matter of the wynning of the towne, called them al togeather, and sayd vnto them, Tel me nowe ye Romane Princes, doo ye not knowe that *all warres and other busines whatsoeuer they be, are more harde, and requyre greater diligence in the end, then in the begynning?* in whiche who so trauayle, if they faynt in the ende, do they not labour in vayne? euen as your labour shalbe in vayne, yf ye geue ouer the siege nowe. Consider a shyp, when it hath compassed the whole sea, and is nowe redy to aryue at the shore, beyng troubled

bled with a tempest, if the mariners should then be negligent, the shyp may easily be lost, and al they whiche are in it perysshe, the maryners disapoynted of theyr purpose, in that they shal not atteyne vnto the place whyche they coueted to come vnto. Likewise buylders, if they finisshe not their worke, but leaue of afore they make an ende, is not al theyr labour lost and spent in vayne? Husbandmen also, yf they tyl their grounde, and then sowe it with seede: shal they not loose theyr paynes, vnlesse they wyl also mowe it? In lyke maner, you haue foughten very long agaynst this citie, many Princes of you and woorthie men haue ben slayne, and nowe you may see the strongest walles of the towne are broken and made equal with the earth, the people your aduersaries consumed with hunger, pestilence, and swoorde: What shall it then auayle you all that euer you haue done, yf you slacke your diligence, and wyl not finisshe the woorke of the siege? Haue you not then employed your labour in vayne? And why shoulde this newe wall so dismaye you? yea, why doo ye not prepare your selues to beate

downe this newe wall, whiche is muche slenderer then the other three that ye haue cast downe? If so be it ye woulde determine to leaue of the siege, had it not ben better for you to haue done it at the beginning, whyles your armie was yet whole? Nowe, whenas you are fewe, and your most valiaunt souldiours slayne, why doo you not rather choose to dye then to lyue? Dyd not you once enter this towne, in the tyme of *Nero Cæsar*, to defend his name? Nowe therefore when *Vaspasian* my father raigneth, who is not onely of greater power then *Nero*, but also more gentle towarde you then euer was *Nero*, yf you shoulde abate and slacke your endeuour and diligence, it shoulde be to your great shame and reproche. Why take ye not ensample of these Iewes valiauntnesse, whom nowe already, swoorde, pestilence, and famine hath wasted, so that they haue no hope left: neuertheless they fight styll, and neuer geue it ouer. Do you not see euery day, howe somme of them issue out of the towne, and boldly assayle you, not without ieopardie of theyr lyues, insomuche

that

that sometimes they dye for it? Whiche thinges they doo for none other cause, then to geat them prayse & renowme for their great prowesse. When as *Titus* had wel debated these thinges, and such like in the eares of his souldiours, a certayne valiaunt man named *Sabianus*, saide vnto his felowes, Who so dare goe with me to assault these Iewes, let him come hyther to me, that we may fulfill the commaundement of *Cæsars* sonne our Lorde and captayne. And foorthwith he tooke his target, and his drawen swoord in his hande, made toward the towne with aleuen tal felowes folowyng him, whose valiauntnesse and courage *Titus* woondred at greatly. The Iewes kept their warde vpon that part of the wall, where the Romanes hadde had a repulse of late: so when they sawe *Sabianus* and his company drawe fast towarde them, they beganne to assayle him with stones and arrowes, but *Sabianus* settyng lyght at them, vrged the Iewes. Shortly one of the Iewes met with hym, and gaue him suche a blowe, that he felled him to the grounde: yet gate he vp agayne, and fought for all that

wounde manfully, as one that had rather leaue his lyfe, then to fight, till another Israelite came and slue him out right. Three also of his felowes were killed fighting valiauntly in the place, the other eyght returned to the campe, so sore wounded, that they dyed the next day euery one. Further, other Romanes seeing *Sabianus* acte, and studying to doo the like: the next night they tooke a counsayle vpon a twentie of them, and agreed to assault the towne. This their enterprise when they vttered to the standarde bearer of *Titus*, he and many other of the Romanes went with them. They all scalyng togeather, and clammeryng vp by the breaches, gate vp vppon the wall, sounded a Trumpet, and gaue a great shoute. The Iewes beyng at their rest, as meme oppyest with hunger and weerinesse, and hearyng this larum and shoute of the Romanes, were woonderfully amased, not knowyng what the matter meant, or howe they shoulde defende them selues. *Titus* also hearde the shoute: and when he hadde enquired the matter, he chose out certayne valyaunt men, and

dyue towarde the breaches with them. In the meane season the day was broken, and the Iewes rysing from their sleepe, espied *Titus* vppon the walles, and maruayled thereat greatly. The Romanes therefore geathering toward *Titus*, came very thick into the towne, some by the breaches of the wall, and othersome through the vault, whereby the Iewes were wont nowe and then to make irruptions, and to recouer them selues within the towne agayne. The Iewes set themselues in aray against the Romanes in the very entrie of the temple: vpon whom the Romanes ranne with their drawen swoordes, for they hadde none other armour, nor the Iewes neyther, being so hastyly taken at suche a soden. The battayle waxed very harde and woonderfull vehement on both parties, the lyke was neuer seene in Hierusalem, nor hearde of in any tyme: for euery man claue harde to his next felowe, and no man coulde flee on no side. Wherefore the battayles wart strong, with clamours and shoutes on both parties: nowe the ioyfull shoutes of the vanquishers, nowe the waylynges on the other

side

side of them that were put to the worse. The Romanes encouraged and exhorted one another to fight, saying, This is the day whiche we haue long looked for. The Iewes agayne tooke hart vnto them, saying, It bootes not to flee hence, but for the glory of the Lord and of his temple, let vs dye manfully, as necessitie constrayneth vs: and so dooing, we shalbe counted for sacrifices and offeringes. Which earnestnesse on both sides, filled the entrie of the court of the Lord with blood, that it stood like vnto a poole or a ponde. And that fight continued from that morning, vntyll that day foure dayes. Then a certaine souldiour of *Titus*, whose name was *Golinus*, a valiaunt man as was any amongest all the company of *Kittiim*, he seeing the Iewes to preuayle, and to haue the vpper hand of the Romanes, whiche nowe had left of fighting and fledde, the Iewes pursuing them: in a rage he ranne agaynst them, and met them at the newe wall that Herode builded, called *Antochia*, droue them backe, and made them take the entrie of the temple agayne, whereas pressing into the routes of the Iewes, he was sore

wounded

wounded of a certayne Iewe. And when he perceyued him selfe wounded, he would haue lept backe, but stumbled at a stone in the pauement of the court of the temple, and fell downe, where he fought yet styll, tyll a certayne Iewe killed him outright. He fought in deede very boldly and valiauntly, but vnwarely: for he consydered not his ground wherin he had to doo with the Iewes. *Titus* wayting for *Golimus* returne, and hearyng him to be slayne, woulde haue gonne him selfe to rescue the rest of his whiche were with him: but his men woulde not suffer him, fearyng lest he him selfe should be slayne. The Iewes therefore gate the vpper hande that day, and slue wonderfull many Romanes in that battayle, spoylyng them also (whiche were kylled) of their armour. These were the names of the Iewes that made that skyrmishe. Of the company of captayne *Iehochanan*, *Elasa*, and *Iphtach*: of *Schimeons* company, *Malchiah*, and *Iaikob* a prince of the Edomites: and *Arsimon*, and *Iehudah*, of the company of *Kleasar* the sonne of *Anani*. These with their companyons made this slaughter

ter of the Romanes in the entrannce of the temple, and dyoue them backe to the *Antochia*, where they kept them vp, that they coulde not geat out. Wherfore when *Titus* perceyued that the *Antochia* was in the Romanes way, and hindred them: he caused it to be raced and pulled downe to the grounde. These thinges were done vppon the fifth day of *Siuan*, the third moneth, vppon the euen of the solempne festiuall day of weekes, whiche otherwyse is called *Pentecost*, and that was the .14. moneth from the beginning of *Titus* siege agaynst this citie.

SHortly after, vppon the thirde day of the feaste of weekes, the Iewes as many as were at Hierusalem, kept holyday, and celebrated the feast. *Titus* takyng with him *Ioseph* the sonne of *Gorion*, went vnto the house of the Sanctuarie, where the seditious and souldiours of the Iewes were geathered togeather, and called vnto *Iehochanan* and the rest of the captaynes of the seditious, to whom he spake by the meanes of *Ioseph*, beyng his enterpreter, in this wyse. What

hath

hath this temple offended thee (thou seditious *Iehochanan?*) why hast thou brought vpon it this great euyl and mischiefe? If so be it thou trust so muche to thy strength: come fooyth to vs with thy men into the feeldes, and we shal fight with thee thy fyl. Is not this your solempne festiual day? why then wyl ye fyght in that place where ye should offer your sacrifices? Ye pollute and defile the sanctuarie of your God & his name, and we spare it, knowyng it is the house of God. And the onely cause why we make warre vpon you, is your stubburne stifneckednesse, that you wyl not submitte your selues to vs, whom GOD hath geuen the dominion vnto, whose wyll ye labour in vayne to disappoynt. Eyther therefore, yf ye wyl fight no more, humble your selues vnder our subiection, that ye may saue your lyues: or els yf ye be determined styll desperately to fight with vs, then geat ye fooyth from hence, and let vs goe into the feeldes, there to set our battayles in aray. Why wyll ye defile your sanctuarie, and hynder the wooyshypping of your God? Muche more besides this spake *Titus*, partly blamyng

blamyng theyr stubburnenesse in that they had defiled theyr Temple, and yet ceassed not to pollute it more and more: partly with fayre woordes and gentlenesse, exhorting them to yeelde, admonishing them not to resist so mightie an armie, when as they coulde not do it without daunger of vtter destruction. These and many other thynges *Ioseph* expressed in Hebrue to the people, as *Titus* wylled hym, but the Iewes answeared neuer a woorde: for *Iehochanan* had geuen a charge that no man shoulde speake. Then Captayne *Iehochanan* answeared *Titus* hym selfe, saying, We can offer no kynde of sacrifices more acceptable to God, then to bowe, ieoparde, and habandon our owne bodyes and blood for his names sake. Wherefore we wyll dye free in this our towne, and wyll neuer comme in bondage to serue you. *Titus* made hym answeare by *Ioseph*, saying, This your citie, I graunt is a holy citie, and your temple is most holy, whiche no man doeth denie. But ye haue greeuously sinned, in that ye haue polluted the temple of the Lorde your GOD, by sheddyng in it the innocent blood of

saintes

saintes and priestes of GOD, with other most godly and holy men. By what reason can ye then say that you shalbe accepted for sacrifices and offerynges before God? Yea, rather God abhorreth and detesteth you vtterly, when as he requyreth in his sacrifices that they shoulde haue no default nor spot: but ye are al to be spotted, so that no sounde place is in you. For tell me (I pray you) yf there be any more abhominable spot in man then synne, when as he transgresseth the lawe of GOD as ye haue done. Neyther is there any wysedome or intelligence in you. For wyse men woulde wysely beare with the calamities of tymes, and knowe the courses of thynges. Howe then are ye so foolyshe to say that ye are an acceptable and well pleasyng sacrifice vnto GOD, when as ye resiste the wyll of GOD so proudly? But thou *Iohanan*, and the rest of the seditious captaynes that are with thee, tell me, art not thou a mortall man, subiect vnto the greefes and vexations of this lyfe, and wormes meate as we be? Shoulde he not displease thee that shoulde take away a table or suche lyke thyng

thyng prepared to the honour of thee, and wouldest thou take it in good part, and holde hym excused that shoulde so doo vnto thee? Why then hast thou taken away the sacrifices of thy God out of his temple, and hast stuffed it with immumerable dead bodyes? who can see or heare this, and abstayne from weepyng, when he shal knowe so many Israelites to haue suffered death by thee, and *Schimeon*, and *Eleasar* thy felowes? Neyther canst thou yet applie thy minde to ceasse and leaue of thy malice, and yet neuertheleſſe perſwadeſt thee ſelfe the whyle that God is with thee, and that thou with thy felowes art an acceptable and well pleasyng sacrifice vnto GOD: nothyng perceyuing that your sinnes separateth you, and keepeth you a sunder more strongly then any Brasen wall. It is true I confesse that it becommeth euery valiaunt man to stande stoutly in the defence of his people, citie, and countrey. *For it is better to dye valiauntly, then to comme into the subiection of his enemie that goeth about to plucke hym from his religion, and dryue hym out of his countrey.* But I came not hyther

for

for that intent, to drawe you from your lande, or to banishe you out of your lande, or els to destroy it and your cities: but this is the cause of my comming hyther, to offer you peace, and to make a league with you, that you shoulde take vpon you our yoke, and be our subiectes as ye were before. Where dyd you euer heare of a people in al the world, that hath shewed themselues so mercifull and gentle, both towardes other, and towardes you, as we haue done? *Hannibal* the captayne of the *Carthaginians*, after he had wasted our countrey, and at length was taken by vs, was he not had in great honour and reputation of vs, and with suche humanitie handled, that we made him king of his people? And so dealt we with *Antiochus* the *Macedonian*, and other kinges that we tooke prisoners. Ye bragge that ye keepe the watche of your God: Why then folowe ye not the example of *Iechaniah* your kyng? who to saue the temple of your God from destruction, and lest your people also shoulde be led away into bondage, or be destroyed with the swoorde, yeelded him selfe and his house into the

handes of the kyng of the *Chaldees*. Why spare you not your owne liues, your citie, and sanctuarie? Nowe therefore hearken vnto me, and I wyll make a league with you before the God of this house, who shalbe a witnesse betwixt me and you, by whom I sweare that I wyll neuer breake this league, neyther doo you any harme, nor spoyle your goodes, nor leade you away captiue, nor yet constitute any ruler ouer you, but a Iewe of your owne nation, euen *Ioseph* the priest whiche is with me shalbe your prince, yf you thinke it good: & al the faythful men also which are with me, shal returne to youhome agayne, ye shall inhabite your owne lande, ye shall haue the vse of the fruites thereof with peace and quietnesse, without any corruption or alteration of ỳ seruice of your God. Wherefore credite me to make a league with you. And that ye may trust me the better, ye shall haue pledges, *Ioseph* a noble man of your countrey, and other princes and noble men of ỳ Romanes. Come forth therefore and intreate a peace with vs, bowe your shoulders, and humble your neckes to serue vs, lyke as all other nations

tions doo, and as you haue donne your selues in the time of *Nero Cæsar*, that ye may liue, and not be destroyed, keeping your religion safe and sounde. *Ioseph* the priest hearing the woordes of *Titus* and his clemencie, in that he was mynded to spare the Iewes, burst out aloude & weapt in the presence of the captaynes and of the seditious very bitterly, but they nothyng regarded it. *Ioseph* therefore seeing that *Titus* coulde doo nothing with the seditious, saide vnto their princes, I marueil nothyng though this citie tende to desolation and destruction, for I knowe the ende of it is at hande. But this is it that I marueil most, that ye haue read the booke of Daniel, and vnderstande it not, whiche is nowe fulfilled in al poyntes, and yet neuer a one of you doth marke it. The continuall sacrifice is already ceassed a good whyle agoe, the annoynted priest is cut away and put downe. These thinges although they be most manifest, yet your hartes cannot beleeue them. And many other woordes spake *Ioseph*, full of admonition and consolation, but the Iewes refused to heare him. When as he had made an ende

therfore, and the seditious had so hardened their neckes, *Titus* turned him, and departed out of Hierusalem, saying, Let vs get vs hence, lest their sinnes destroy vs. Wherefore he pitched his tentes without the citie, in the same place where he encamped at the first. For he was afraide both for him selfe and his armie, lest they shoulde be circumuented and closed in, and slayne cruelly in so great a Citie as that was. Certaine of the priestes at that time, and of the nobles of the towne, with other godly men, dyd wysely see to them selues, and came foorth to *Titus*, submitting them selues to his mercie, and were receyued of him peaceably with great honour: whom *Titus* commaunded to be conducted into the land of *Goschen*, where in times past the Israelites dwelt, in the dayes of Iacob their father, and *Ioseph* lorde of Egypt. Thyther sent he them, and gaue it them in possession, to them and to their heires for euer, commaundyng a company of the *Chaldees* to safe conduct them, tyll they came to the lande of *Goschen*. *Titus* directed his letter also to the Romane president whiche was

this land appointed by Iacob to yt Israel.

set

ſet ouer Egypt, to take pitie of the Iewes that he had placed in the lande of *Goſchen*, to ſuſteyne and ſuccour them, and to ſee that no Romane or other ſhoulde doo them harme, or anoye them by any meanes. Many other alſo of the Iewes coueted to goe fooꝛth of Hieruſalem, but they were diſapoynted by the ſeditious, that they coulde not doo as they intended. And who can tell whether they were entangled with their owne ſinnes, and deſtenied to deſtruction with their ſeditious bꝛethꝛen, when as their handes alſo were polluted with the crueltie and iniquitie of the ſeditious? Wherefoꝛe the ſeditious cloſed vp all the wayes about the temple, that none of the Iewes whiche were in Hieruſalem might gette out to *Titus*. When *Titus* knewe that many of the Iewes were deſirous to flee vnto him, & coulde not becauſe of the ſeditious: he went agayne to the place where he was befoꝛe, & *Ioſeph* with him. Whom when the people ſawe to be there with *Titus*, they fell a weeping, and ſaide vnto him, We acknowledge our ſinnes, and the tranſgreſſion of our fathers, we haue all ſwarued out of the way a-

gaynſt the Lorde our God, for we knowe the mercie and gentleneſſe of *Titus* the ſonne of *Cæſar*, and that he taketh pitie vpon vs: but what can we doo, when it is not in our power to flee vnto him, becauſe of the crueltie of the ſeditious? The ſeditious hearyng them talkyng with *Ioſeph* in the preſence of *Titus*, and that they ſpake reuerently of him, and honoured his father, callyng him Lorde: they ranne vppon them with their drawen ſwoordes, to kill them. Then cryed they vnto *Titus*, Deare lord and maiſter reſcue vs. The Romanes therefore made ſpeede to deliuer them out of the handes of the ſeditious. So ryſſe there a fray in the myddeſt of the temple, betweene the Romanes and the Iewes. The Romanes fledde into the place called *ſanctum ſanctorum*, whiche was the holyeſt of all, and the Iewes folowed after, and ſlue them euen there. *Titus* ſtanding without, cryed vnto *Iehochanan*, and ſaid vnto him, Heareſt thou, thou *Iehochanan*, is not thy wickednelſe yet great ynough? Wylt thou neuer make an end of thy miſchiefe? Where is the honor of thy God? Is it not written in the lawe of

your

your God of the *sanctum sanctorum*, that no straunger ought to come at it, but only the high priest, and that but once a yeere, because it is the holyest of all? And nowe howe dareste thou be so bolde to kyll those that are escaped vnto it? And howe dare you shedde the blood of the vncircumcised therein, whom ye abhorre, and yet mixe their blood with yours? The Lorde your God is my witnesse, that I woulde not haue this house destroyed: but your owne wicked woorkes and your owne handes pull it downe. And would God you would receyue our peace, whiche yf it were once donne, we woulde honour this house of the sanctuarie and temple of the Lorde: yea, we woulde depart away from you. But your hartes are hardened lyke iron, and your neckes and foreheades are become obstinate as brasse, to your owne vndooing. For ye shall cary your owne sinnes, and dye in the lande of the Romanes. I and my fathers house are innocent and giltlesse of your death, as the Lorde and his temple, in whose presence we stande, shall beare vs witnesse this day. But when he sawe that none

none of the seditious gaue any regarde to his wooydes, he chose out of the Romanes xxx.M. valiaunt fighting men, and gaue them commaundement to take and occupie the entrie of the temple, which is a holy court, and determined to goe with them him selfe: but his nobles woulde not suffer him, but wylled him to remayne vpon a high place, where he might beholde his souldiours fight, and when they see thee a farre of, their hartes shalbe comforted, and they shall fight accordyng as thou wylt wyshe them: but come not at the entrie of the temple thee selfe, lest thou be destroyed amongst other. *Titus* followed the counsell of his captaynes, and went not at that time with his menne to the battayle. He made chiefe captaynes of that host of.30.M. one *Karilius* & *Rostius*, two noble men, whom he commaunded to set vpon the Jewes that nyght, when they shoulde be a sleepe with weerynesse. The Romanes therefore dooing after his commaundement, set vppon the Jewes. But the Jewes hauyng intelligence of the matter, kept diligent watche, and withstoode the Romanes valiauntly all that nyght.

nyght. But the Romanes were not hasty to fight in the darke, fearing lest it nyght turne to their owne harme. Assoone therefore as it was day, the Iewes diuided them selues, and bestowed their companyes at the gates of thentraunce, & fought like men. *Karilius* & *Rostius* beset the temple rounde about, that not one of ỳ Iewes nyght escape out, and so the battayle encreased betweene them for the space of seuen dayes, sometime the Romanes getyng the vpper hande of the Iewes, dryuing them within the entraunce: sometime ỳ Iewes, encouraging them selues, made the Romanes retyre, and pursued them to the walles of the *Antochia*: In this maner fought they these seuen dayes. Afterwarde the Romanes returned backe from the Iewes, and woulde not fight hand to hande with them any more. Then *Titus* commaunded the walles of the *Antochia* to be pulled down further, that there myght be place for his whole hoast to enter. The famine in the meane season grewe more greeuous, so that no foode was nowe left. For the Iewes beganne now to issue out, and steale Hoyses, Asses,

and

and other beastes whatsoeuer they coulde catche, euen out of the Romanes campe, that they might yelde them some meate, and sustayne their liues. Which they dooing oftentimes, at the length ỳ Romanes perceyued it, and were woonderfully displeased with the matter. Wherefore they set watche and warde rounde about the campe, lest by the deceipt of the Iewes they shoulde be spoyled of their catell. So after that, the Iewes coulde steale no more from thence. Afterwarde notwithstanding they armed them selues, and issued out at the east gate, and brake the wal that *Titus* had rayled for his owne safetie, lest the Iewes should issue out vpon a sodaine, and come vpon him at vnwares. A sort of tall felowes therefore of the youth of the Iewes, issued out by the breaches of the wall, and gate vp quickly to the mount Oliuet, whereas they founde Horses, Mules, Asses, and much other cattell, and slaying their keepers, they droue them before them with great shoutes into the towne. The Romanes perceyuing that, pursued them. Wherefore the young men diuided them selues into two bandes:

the

the one to driue the bootie, and the other to resist the Romanes. So there was a sore fight betweene them, but the Iewes gate the vpper hande, & went their wayes cleare with the pray towarde Hierusalem. For the Iewes came forth, constrayned by the necessitie of hunger, and fought for their liuing: the Romanes had no cause to fight, saue onely for shame to see their cattell driuen away before their eyes, for otherwyse they put not their liues in ieopardie to fight vnto death, as the Iewes dyd, yet was there many of the Romanes slayne in that fight. The Iewes whyle the Romanes pursued them in vayne, they gate into the towne with their spoyle and pray, and straightway turned vppon the Romanes, and droue them backe, pursuing them agayne tyll they came almost to *Titus* campe, whiche when the other Romanes sawe, they came to the rescue of their felowes, and pursued agayne those young meme, to kyll them, or to take them, albeit they escaped to the towne without any harme, saue that they tooke a boy, and brought him vnto *Titus*. He that tooke this ladde, was

called

called *Pornas*. So the Romanes preuayled against the Iewes at that time, and for a certayne token of victorie, they had this young Iewe prisoner. *Pornas* that tooke him, was had in great estimation for that acte, of *Titus* and all the Romanes.

Titus apparelled the boy, and committed him to *Iosephus* to keepe. This boy had a brother amongst them that escaped into the towne, a vyle personage, euyll fauoured, and of a lowe stature, his name was *Ionathan*. He seeing his brother taken prisoner, commeth forth of the tombe of *Iochanan* the high priest ouer against the Romanes, and cryed vnto *Titus*, & to al the arme, saying, If there be euer a man amongst you, let him come forth vnto me, here wyl I abyde him, and fyght with him vppon this grounde: and ye shall knowe this day whether the Romanes or the Iewes be the better men. The Romanes despised him, yet durst they not meddle with him, but sayde, If we kyll him, we shall neuer be counted the better men for suche an acte, and yf he shoulde kyll any of vs, it shoulde be a great dishonor to be slayne of a wretched

caytiffe.

captiffe. *Ionathan* sayde to the Romanes, Howe muche is the manhood of the Romanes to be regarded in our eyes? Haue not you ben slayne and put to flight by vs? What were you then yf that bandes and companyes of the Gentiles came not euery day to ayde you? yf they had not refreshed you, we had long agoe eaten you vp. We haue destroyed our selues one another with ciuill warres, so that we are but fewe left, but what are you? Who is so hardy of the best of you all to come and declare his strength, and to fight with me? I am one of the meanest and outcastes of the Iewes: picke you out the chiefest and valiauntest man amongst you all, and you shall knowe by and by whether part is more valiaunt. When *Ionathan* hadde spoken thus proudly, there came fourth one of the most valiauntest souldiours of the Romanes, whose name was *Pornas*, the same that had taken the brother of this *Ionathan*, and brought him to *Titus*, he came no sooner at *Ionathan*, but he was kylled of hym strayghtway, leauyng behinde him a diuers inheritaunce to *Ionathan* and the Romanes. To

Ionathan

Ionathan a fame of fortitude and valiauntneſſe: to the Romanes ſhame & repꝛoche. When *Ionathan* hadde ſo ſlayne the Romane, the Jewes chaunged his name, and called him *Iehonathan* by an honorable name, and gaue him a ſcepter of dominion in his hande. But *Iehonathan* when he had gotten this victoꝛie, gaue not the glozy to God, but aſcribed it to his owne pꝛoweſſe, and became very pꝛoude withall, he was not content with one victoꝛie, but woulde yet pꝛouoke the Romanes, raylyng at them, and callyng foꝛ another valiaunt champion to be ſent to him, that I might kyll him (ſayth he) and declare my foꝛce vppon him. And euen as he ſaide ſo, one of the Romanes, whoſe name was *Poꝛman*, ſtroke him thꝛough with an arrowe at vnwares, and killed hym. By whoſe example we may pꝛcepue, *It is euery mans part chiefly to take heede, that when they ouercome their enimies, they reioyce not ouermuche, nor waxe proude for the matter, for who knoweth what ende they ſhall haue themſelues?*

Theſe thinges done, the Jewes ſeeing the walles of the temple, and the thꝛee walles

that

that compaſſed the towne, to be raced and pulde downe, knowyng alſo that they had no hope left, nor any thyng to truſt vnto: they conſulted what were beſt to be done. There was a great huge houſe ioyning vpon the ſide of the temple that king Solomon hadde buylded, of a great heyght, whoſe walles alſo the kinges of the ſecond temple had rayſed on heyght, and had decked it with timber of Firre and Cedar trees. The Iewes went and annoynted euery where the Cedar timber of ỹ houſe with brimſtone and pitche aboundauntly. So when the Romanes came agayne to the temple to aſſault the Iewes, and purſued them vnto that palace: they entred the palace after the Iewes (who went out agayne another way) and ſome clymed vp to the battlementes of the houſe, other ſette vp ladders to ſcale it. Then reioyced they wonderfully, ſayeing, The palace is taken, nowe haue the Iewes no place left to flee vnto for refuge.

Thus when the Romanes hadde gotten the palace, and the houſe was thyng full of them, a certayne Iewe a young man, vowing him ſelfe deſperately to dye, went

went and shut vp the palace, and set fire on the gates before annoynted with brimstone and pitche. And strayghtway the side walles of the house, and the whole buyldyng began to be on a light fire, so that the Romanes had no way to escape, because the fire compassed the house on euery side. The Iewes also stoode in harnesse round about the house, lest any of the Romanes shoulde escape. Wherefore so many of the Romanes as entred the house, were destroyed with the fyre, whiche was .xxii. M. menne of warre. *Titus* hearyng the crye of the Romanes that perished in the fire, made speede with his menne to come and rescue them, but they coulde not deliuer them out of the fire, it brent so vehemently, wherefore *Titus* and his weapt very bitterly. The Romanes that were aboue vppon the house, when they sawe their maister *Titus* weepe, and the fyre to be betweene them, that neyther coulde come at other, they cast them selues downe headlong from the battlementes of the house, whiche was very high, and dyed, sayeing, We wyll dye in *Titus* presence, to gette vs a name thereby.

The

The Iewes kept the gates of the palace: and if they perceyued any man goe about to escape out of the fyre, or to come downe of the battlementes, them they kylled with theyr swoordes. In that fyre was a certayne noble man of the stocke of kings, whose name was *Longinus*, to whom the Iewes cryed, and flowted hym, saying, Come hyther to vs, that thou mayst saue thy lyfe, and not be destroyed: but he durst not goe out at the gate, fearyng lest the Iewes would kyl hym. Wherfore he drew out his swoorde, and thrust hym selfe thorowe before theyr faces. An other noble man also was in that fyre, whose name was *Artorius*, who lookyng forth from the top of the house, sawe one of his deare freendes by *Titus*, which was called *Lucius*, to whom *Artorius* called, saying, My deare frende *Lucius* geat on thy armour and come hyther, that I may leape downe vpon thee, and thou mayest receyue me. If I dye, I make thee myne heyre: yf thou dye, thy chyldren shal inherite my goodes. Wherefore *Lucius* ranne and helde his lappe open at the house syde, and *Artorius* leapt downe, and lyght vppon hym with

ſuche wayght that they both dyed therewith. *Titus* commaunded the couenaunt that they two made before theyr death to be written vpon a ſworde with blood, and theyr frendſhyp to be noted in the Chronicles of the Romanes, that it might be an example to al men to learne true frendſhip by. At that tyme therefore the Iewes reuenged them ſelues meetly wel vpon the Romanes. The fire brent til it came to the houſe of *Chiſkiiahu* king of *Iehudah*, & had almoſt taken the temple of the Lord: whiche the Romanes ſeeyng, fledde out of the towne, and gate them to theyr tentes, a great part of them beyng deſtroyed by the crueltie of the Iewes, ſo that fewe of them remayned. The reſt therefore lay ſtyll in theyr ſiege round about the towne, ſaying, We ſhal not be able to winne the towne by the ſworde, but rather we muſt be fayne to dryue them to yeelde by famine, wherefore they compaſſed it on euery ſide. In the towne nowe had they no victuals left.

THere was a certayne notable ryche woman at Hieruſalem, of a noble houſe alſo, whoſe name was *Miriam*, her

her dwellyng was beyonde Iordane: but when she perceyued the warres to growe more and more in the tyme of *Vaspasian*, she came vp with her neyghbours to Ierusalem, bryngyng with her not onely her men seruauntes and women seruauntes, and all her whole familie: but also her goods and ryches, which were very great. When the hunger was greeuous at Ierusalem, & the seditious went from house to house to seeke meate, they came also to this womans house, and tooke away from her by force al that euer she had, and left her nothyng remaynyng. By this meanes she was oppressed with very great hunger, so that she wyshed her selfe out of the worlde, but her tyme was not yet come to dye. Wherefore that she might slake her hunger, and sustayne her lyfe, she began to scrape in the chaffe and duste for beastes doung, but coulde finde none. She had one sonne, and when she sawe the famine waxe greater and greater vpon her, she layde aside al womanhood & mercie, & tooke vpon her an horrible crueltie. For when she heard her boy weepe and aske for meate, whiche she had not to geue

hym, she sayde vnto hym, What shal I doo my sonne? For the wrath of God hath enuironned the whole citie, in euery corner thereof famine raigneth: without the citie the swoorde kylleth vp al, within we stande in feare of the seditious, our enimies preuayle without, in the towne are fyres, burnynges, and ruines of houses, famine, pestilence, spoyling, and destroying, so that I can not feede thee my sonne. Nowe therefore my sonne yf I should dye for hunger, to whom shoulde I leaue thee beyng yet a chylde? I hoped once, that when thou shouldest come to mans state, thou shouldest haue susteyned myne age with meate, drynke, and cloth, and after when I shoulde dye, to burie me honorablie, lyke as I was mynded to burie thee, if thou shouldest haue died before me. But nowe my sonne thou art as good as dead alredy, for I haue no meate to bryng thee vp withall, because of this great famine & crueltie of the enimies both within and without. If thou shouldest dye nowe amongst other, thou shouldest haue no good nor honorable tombe as I woulde wyshe thee. Wherefore I haue thought

good

good to chose thee a sepulchre, euen mine owne body, lest thou shouldest dye, & dogs eate thee in ỹ streets. I wil therfore be thy graue, and thou shalt be my foode. And for that, that if thou hadst lyued and growen to mans state, thou oughtest by ryght to haue nourished me: nowe feede me with thy flesh, and with it susteyne myne age, before that famine deuour thee, and thy body be consumed. Render therefore vnto thy mother that which she gaue vnto thee, for thou camest of her, and thou shalt returne into her. For I wyl bryng thee into the selfe same shoppe, in the whiche the breath of lyfe was breathed into thy nosethyrles: forasmuch as thou art my welbeloued sonne, whom I haue loued alwayes with al my strength, be therefore meate for thy mother, an ignominie and reproch to the seditious, that by violence haue taken away our foode. Therefore my sonne heare my voyce, and susteyne my soule and my lyfe, and goe to the end that is determined for thee by my handes, thy lotte be in the garden of Eden and Paradise: be thou meate for me, and a rebuke and shame to the seditious, that

a Vnnatural comisse

they may be compelled to say, *Loe a woman hath killed her sonne, and hath eaten hym.* So, when she had thus spoken to her sonne, she toke the chylde, and turning her face away lest she shoulde see hym dye, she kylled hym with a sworde, and after cut his body into certayne peeces, whereof some she rosted, some she sodde: and when she had eaten of them, she layde vp the rest to keepe. The sauour of the flesshe rosted when it came out into the streetes to the people, they sayde one to another: see here is a smel of rost meate. Which thing came to the knowledge of ỹ seditious at length, who went into the house of the woman, and spake roughly vnto her, Why shouldest thou haue meate to lyue with, and we dye for hunger? The woman made them answeare, and sayde vnto them, Be not displeased, I beseeche you, with your handemayde for this, for you shall see I haue reserued part for you. Syt you downe therefore, and I wyl bryng it you, that ye may taste thereof, for it is very good meate. And by and by she layde the table, and set before them part of the chyldes flesshe, saying, Eate I pray you,

here

here is a childes hande, see here his foote and other partes, and neuer repoꝛt that it is any other womans child but myne owne only sonne that ye knewe with me, him I bare, and also haue eaten part, and part I haue kept foꝛ you. Whiche when she had spoken, she burst out, and weapt, sayeing, Oh my sonne, my sonne, howe sweete wast thou to me whyles thou yet liuedst, and nowe at thy death also thou art sweeter to me then hony. Foꝛ thou hast not onely fedde me in this most greeuous famine, but thou hast defended me from the wrath of the seditious, wherewith they were incensed towardes me, when the smell of the meate brought them into my house. Nowe therefoꝛe are they become my freendes, foꝛ they sitte at my table, and I haue made them a feast with thy flesh. After she turned her to the seditious, and bad them eate, and satisfie them selues: foꝛ why (sayth she) shoulde ye abhoꝛre my meate whiche I haue set befoꝛe you? I haue satisfied mee selfe therewith, why therefoꝛe doo you not eate of the flesh of my sonne? Taste & see howe sweete my sonnes flesh is, I dare say ye wyll say it is good meat.

What needeth pitie? Ought ye to be more moued therewith then a woman? If ye wyll in no wyse eate of the sacrifice of my sonne, when as I haue eaten thereof mee selfe: shal not this be a shame for you, that I should haue a better hart and greater courage then you? Beholde, I haue prepared a fayre table for you, most valiant men, why eate ye not? Is it not a good feast that I haue dyest for you? and it was your wyll that I shoulde make you this feast. It had ben my part rather to haue ben moued with pitie of my sonne, then yours: and howe chaunceth it therefore that ye are more mercifull then I? Are not ye they that spoyled my house, and left me no kinde of foode for me and my sonne? Are not ye they that constrayned me to make you this feast, notwithstandyng the great hunger that I haue? Why then eate ye not [illegible]reof, when as ye were the auctours & the causers that I dyd this deede? The Iewes hearing this matter, were woonderfully smitten into sadnesse: yea euen the gouernours of the seditious began to stoupe when they heard of this, so that they all in a maner desyred death,

they

they were so amased at this horrible acte. Many therefore of the common people stale out in the night fourth of Hierusalem with all their substaunce, to the Romanes campe, and shewed *Titus* of this, who wept thereat, and was sory for the matter exceedyngly, holdyng vp his handes to heauen, and cryeing, Thou Lorde God of the worlde, God of this house, to whom al secretes are knowen, whiche also knowest my hart, that I came not agaynst this citie as desirous of warres, but rather of peace, whiche I euer offered them, but yet the citezins thereof euermore refused it, although I oftentymes intreated them: And when they destroyed one another by their ciuill dissention, I woulde haue deliuered them, but I founde them alwayes lyke most fierce and cruel beastes, nothing sparing them selues. And this mischiefe is come nowe so farre, that a woman hath eaten her owne flesh, being driuen therevnto by most extreame necessitie. I haue hearde, and my forefathers haue tolde me all the power that thou hast exercised in times past towardes them and their fathers, howe thy name dwelt amongst

amongst them. For thou broughtest them out of Egypt with a strong hande, and a stretched forth arme out of the house of bondage, to whom also thou diuidedst the sea, leddest them through it dye, and drownedst their enimies in the water: After, conductedst thy people thorow the wilderneſſe, & feddest them with bread from heauen, thou causedst Quayles to flee vnto them, and broughtest out water out of the rocke for them. At length, thou broughtest them into this holy lande by great and terrible myracles and woonders. For thou dyedst vp the waters of Iordane, & madest them stande as it were on a heape, till they were passed ouer. Thou causedst the Sunne and the Moone also to stay their course for thy peoples sake, till they might vanquiſhe their enimies. Thou wouldest also that thy name should dwell amongst them, and thou gauest them this citie by inheritaunce. Some of them thou choosedst for thee selfe to be Prophetes, whiche myght correct thy people, teache them, and leade them in thy right way, to geue them warnyng of miseries folowyng, that they myght take heede of them selues, and

yᵉ miracles wᶜʰ God did for yᵉ Iewes in tyme past.

beware

beware of them. Thou stirredst vp wyse men amongst them, to the intent Israel myght knowe what were to be donne. Moreouer, thou diddest choose of them priestes to serue thee, and to blesse thy people Israel. Certayne godly men of them also thou newest vnto thee, and in a fierie Chariote thou caryedst them vp into heauen. Thou smotest the tentes of the kyng of *Assur*, and killedst in them. 185. M. menne. These and diuers other thinges haue I learned of my forefathers: yea, and *Ioseph* ỹ priest, a very wyse man, hath tolde me a great part of the same. And nowe Lorde GOD, this people whiche I haue striuen against, I woulde haue sayde they had trusted in thee: but thou seest they trust not in thy sauing health, but in theyr owne swoorde. Thou seest also howe proude they be, notwithstandyng thy terrible signes and woonders wherewith thou hast fought on my side agaynst them, whiche they wyll not acknowledge. They say, there is no man can bring vs vnder, because the Lorde our God wyll helpe vs, yea although we be wicked: for as muche as for our sakes he rayned breade

downe

downe from heauen, diuided the Sea, brought out waters fourth of the harde rocke, and stayed the courses of the sunne, and all for vs. But they consyder not that thou shewedst those signes to their fathers for their righteousnesse sake, and these for their wickednesse thou hast stroken in our warres, to make their lande desolate, and to lay wast their cities, because of the multitude of their transgressions, and howe thou hast consumed them with swoord, pestilence, and famine, that they are fayne to eate the fleshe of their children. And yet for all this, they can not finde in their hartes to humble them selues before thee, nor to acknowledge thy hande to haue benne vpon them for their wicked workes. I also haue not benne very earnest vpon them, but haue assaulted them euer gently. If so be it thou wylt not deliuer them into my handes, I wyll geat me hence from these most wicked men, and flee away to saue my lyfe, lest I also perishe in their sinnes, when thou shalt ouerthrowe them, as thou diddest ouerthrow *Sedom & Amora*. Wherefore, loe, I wyll geat me out of their lande with speede, lest we be

destroyed

destroyed with them, for our eyen do see *Sedom* that was ouerthrowen in theyr borders. Yea, but this hardeneth theyr hartes also lyke iron, that they say, why shoulde we not be lyke to our fathers in crueltie? For our forefather *Abraham*, when as he had but one onely sonne, he went to sacrifice hym to the Lorde, whom in deede I doo not reprehende for this fact: for why? I knowe not the mysterie thereof, albeit I marueyle howe he hadde no pitie on his sonne. I haue heard also of a certayne kyng of theyrs, who the same day he set forwardes to the warres, made a vowe to God that he woulde offer a sacrifice, yf he shoulde haue good successe in his warres, and when he returned from the warres, he offered to God his onely daughter, and so performed his vowe that he had vowed vnto God. And hereby I knowe they are men of a stubburne spirite: for whatsoeuer it greueth them in theyr heades to doo, that they thynke must needes be done, and they are a noughtie people, and most heynous sinners. Wherfore, except thou wylt delyuer them to me, I wil geue ouer ỹ warres, for I wyl not be slayne with them with-

out

out al iudgement. When *Titus* had sayde al these thynges, he commaunded to bring an iron ramme, and to bend it agaynst the newe wall which the seditious had rayſed, that they might batter the wall, and caſt it downe. Then came foorth many of the nobles of the seditious vnto *Titus*, & made peace with him, whom he placed amongſt his cheefe men.

Shortly after, the Romanes ſet a fire a certayne gate of the temple, that was ſhut, whoſe doore was couered ouer with ſyluer: and whyle the tymber of it burnt, the ſiluer melted and ran vpon the ground. So when the gate was open, there appeared the way whiche goeth to the *Sanctum ſanctorum*, or holyeſt of al. Aſſoone as *Titus* ſaw it, he honoured it with great reuerence, and forbad his people that no man ſhoulde come nygh it, ſaying, Take heede ye meddle not with this houſe, tyl we take further deliberation what is to be done in the mattter. Wherefore he commaunded proclamation to be made throughout all his campe, in this wyſe. Whoſoeuer commeth nye this ſanctuarie, ſhal ſuffer death for it. He appoynted alſo a ſtrong bande of

men

men to keepe the temple, that were not suspensed and vnhalowed by any of his. But his Princes and Captaynes answeared hym, saying, Unlesse this house be set a fyre, thou shalt neuer subdue this people, forasmuche as to saue it, they vowe themselues to dye. Notwithstandyng *Titus* woulde not hearken to theyr counsayle in this matter, but appoynted of his souldiours and suche Iewes as had made peace with hym, to keepe warde, geuing them charge to keepe the temple and *Sanctum sanctorum*, lest it should be polluted, til they had consulted vpon the matter. The seditious Iewes that remayned in Ierusalem, seeyng the Romanes departed from the temple, and leauyng the warders there behynde them, they ranne vpon them with theyr swordes drawen, and slewe them vp cleane, lettyng neuer a man scape. Which *Titus* hearing of, he brought his whole armie thyther agaynst the seditious, and kylled many of them, the rest fledde to the mount Sion. The next day the Romanes set fire vpon the *Sanctum sanctorum*, laying wood to the doores that were couered ouer with golde, and then set fire in them.

So

So after the gold wart hotte, and the tymber of the gates was once brent, the house of the *Sanctum sanctorum* was open (that al men might see it) the.ix.day of the fifth moneth, which was ỹ very same day that it was opened also in the tyme of the *Chaldeis*. The Romanes therefore, when they had gotten that doze of the *Sanctum sanctorum* once open, and had entred into it, they made great ioy, and gaue a great shout, whyles the *Sanctum sanctorum* was a fyre: whiche when *Titus* sawe, he made great speede to quenche the fyre, and to saue the *Sanctum sanctorum*, but he coulde not doo it, there dyd so many set it a fyre in so many places. *Titus* therefore cryed vnto them, that they shoulde not doo so: but they woulde not heare hym. For lyke as a vehement floodde of water breaketh al thynges, and driueth them downe before it: euen so with a furious violence the Gentiles russhed vppon the Temple of the Lorde, the fyre flamyng nowe and then out of measure. Thus *Titus* cryed vpon them in vayne, wherefore when *Titus* sawe he coulde not refrayne the people from the *Sanctum*

July.

sanctorum

Sanctorum with woordes, he drue out his swoorde, blaming the captaynes of his owne people, and the other that were not Romanes, he killed them, for they in time past were more wont to spoyle the temple, neuertheleſſe he coulde not stay them, nor put them backe. He cryed styll vppon them notwithstanding, till he was so hoarse, that he coulde crye no longer. The priestes whiche were in the *Sanctum sanctorum*, withstoode the Romanes stoutly, tyll they were no more able to lift vp their handes against them. Wherefore when the priestes sawe there was none other safegarde left, they lept into the fire, and diuers other Iewes with them, that hadde hid them selues in the *Sanctum sanctorum*, and so were all brent togeather: for they saide, What shoulde we liue any longer, nowe that the temple is brent? *Titus* ceassed not to strike the people, to chase them from the temple, that they should not sinne against the *Sanctum sanctorum*, but no man woulde obey him, for they were many that spoyled the temple. *Titus* therefore beeing so weerie, that all his strength fayled him, he fell downe vp-

pon the groumde. So when he sawe he preuayled nothyng with his cryeing, he left of forbidding them. After that ỹ house of the *sanctum sanctorum* was brent, *Titus* rose and entred into it, and sawe the glory and magnificence thereof, and beleeued that it was the house of the Lorde, for as yet the fire had not vtterly consumed al, so that he said, Now I well perceyue, that this is none other then the house of God, and the dwellyng of the God of heauens, neither was it for nought that the Iewes stoode so earnestly in the defence thereof, nor the Gentiles also dyd not without a cause send golde and siluer to this temple, from the farther partes of the worlde. For great is the glory of this temple, and it farre passeth the temple of the Romanes, and all the temples of the Gentiles that euer I sawe. The God of heauen, whiche is the God of this house, take vengeaunce of the seditious, whose mischeuous and heynous deedes haue brought this euyll vppon it. The seditious that yet remayned at Hierusalem, seeing the *Sanctum sanctorum* to be burnt, they set the rest of the temple a fyre them selues, and all

the

the houses also that were filled full of treasure, and all kinde of precious iewels. And where they knew there was yet some victuals left, they set it a fyre also, lest the Romanes shoulde haue any commoditie by it, sayeing, Nowe that the *sanctum sanctorum* is wasted, what shoulde we liue any longer, and then what neede haue we of any other buildinges or houses? After this, the Romanes quenched the fyre, and set vp their idolles and images in the temple, & offered burnt offeringes vnto them, blaspheming, rayling, and mocking at the Iewes and their lawes in the presence of their idols.

yᵗ Idols of yᵉ Romans set vp.

ABout that time was there a certayne Iewe that prophesied a lye vnto the seditious that remayned yet at Hierusalem, bidding them to play ỹ men, and resist their enimies: for nowe (sayth he) shall the temple be builded by it selfe without mans hande, that God may declare his power vnto the Romanes, whiche nowe glory in them selues that they haue ouercome the Iewes. Therefore yf ye will fight stoutly agaynst the

Romanes, this day shall the temple be builded by it selfe. Wherfore the seditious set vpon the Romanes, and slue many of them. So the Romanes enkyndled with yre, handled the people cruelly, kyllyng them like sheepe, where they had fauoured them hitherto. All these thinges happened vnto the people, because they gaue credite to the false prophete, and marked not the signes that appeared at Hierusalem. For the yeere next before the comming of *Vaspasian*, there was seene a starre ouer ỹ temple, so bright, as though a man had hadde many drawen swoordes in his hande at once. And at the same time as the starre appeared in the time of the solemne feast called *Passach*, that whole nyght the temple was as lyght and as cleare, as though it had ben midday, and it continued so by the space of seuen dayes of the feast. The meme of vnderstandyng in Israel knewe well yenough, that this was an euyll signe, but the rest of the people interpreted it in good part. The very same time also, they brought a Heyffer for a burnt offering, whiche when she was selde and stroken downe

yt strange signes were vayned before yt destruction of ose History.

Easter.

that

that they might dresse her, she calued a lambe. This myracle (they sayd) likewise made for them, and pretended good. As also this that foloweth, they interpreted to good. There was a certayne gate that was called the East gate, a great and woonderous heauie gate, that was neuer opened nor shutte, but twentie men had ynough to doo about it, the creking of the gimmes and hookes whereof might be hearde a farre of. This gate was founde open without any mans helpe, and they coulde not shutte it, till a great number assembled and ioyned their strength togeather. After this, there was seene ouer the temple, and the *Sanctum sanctorum*, by the space of a whole myght, a face of a man woonderfull terrible. There appeared also at that time fierie chariotes and horsemen, and great hoastes in the skie, commyng nigh to Hierusalem, and all the land of Iuda. In the feast also of weekes, the priestes hearde a man walking in the temple, and sayeing with a great and a woonderfull terrible base voyce: *Come, let vs goe away out of this temple, and get vs hence*: But specially there was

one passing all these. A certayne man in the citie, of a base and lowe degree, whose name was *Iehoscua*, the sonne of *Chananiahu*, begaune to crye vpon the feast of the tabernacles with a loude voyce on this wyse. *A voyce from the East, a voyce from the West, a voyce from the foure windes of the heauens, a voyce agaynst Hierusalem, a voyce against the temple, a voyce agaynst the bridegrome, a voyce against the bride, and a voyce against the whole people.* Thus he cryed very often, so that the citezins of Hierusalem hated him, and said to him, What cryest thou alwayes this crye? But the gouernour that then was in the citie, forbad the citezins to say any thing to him, supposing him to be besides him selfe, and madde. Therefore he neuer lefte cryeing for the space of foure yeeres, tyll the warres begaune, sayeing, Wo to Hierusalem, and to the sanctuarie thereof. When the warres were once begun, and the towne besieged, it fortuned as he wandered about vppon the walles cryeing after his olde maner, he addyng this, Wo vnto mee selfe: and with that a stone came out of an engine from the

campe,

campe, and smit out his brayns. At that tyme also there was a wryting founde, grauen in a stone of olde, which the Iewes read: the woordes were these. *What tyme the buyldyng of the temple shalbe brought to foure square, then it shalbe destroyed.* Nowe when the *Antochia* was taken and rased by the Romanes, and the walles of the temple were also broken, the Iewes makyng speede to repayre the ruines and delapidations, without any remembraunce of this scripture, they made the temple foure square. Besides this, there was a scripture founde in the wall of the *Sanctum sanctorum* on this wyse. *When the whole building of the temple shalbe foure square, then shal a kyng raigne ouer Israel, and that king and ruler shall raigne ouer all the lande of Israel.*

Some interpreted this vpon the kyng of Israel. But the Priestes sayde, It is the kyng or ruler of the Romanes. The whole armie of the Romanes being nowe commed into the temple, and the Iewes also fledde to the mount Sion: the Romanes set vp their idols in the temple of the Lorde, and

offered sacrifice vnto them, blasphemīng and rayling at the Iewes and their God. At that time there came downe to the Romanes, a litle boy of the priestes from the mount Sion, whiche went to a captayne of the Romanes that was keeper of the temple, and desired him to geue him some water to drinke. He tooke pitie of the boy, and bad geue him water. The boy taking the vessell that ỹ water was in, first dranke him selfe, then ranne away with the rest. The captayne ranne after him him selfe, but he woulde not ouertake him, of a purpose, because he was delited with the boyes dooing, wherefore he let him goe for the nonce: so he gate vp to the priestes, and gaue them drinke. On a time when the Romanes were at their sacrifice in the presence of *Titus* their Lorde, certayne of the priestes came and besought *Titus*, that he woulde not kill them. To whom *Titus* made answeare, Why doo ye wyshe to lyue nowe, and not rather to dye with your brethren that haue abidden death for the Gods sake of this house? Then *Titus* commaunded his men to kyll them, and so

so dyed they. After *Schimeon* and *Iehochanan* sent embassadours to *Titus* to require peace: to whom *Titus* made aunsweare in this wyse, Ye aske this thing to late, and howe commeth it to passe that ye nowe entreate for your lyues, when that of so great a number of people, ye haue lefte none saue a very fewe. When as also ye haue wasted all thinges most cruelly and desperately? Nowe after all these your mischeuous actes, ye require peace, which ye woulde neuer receyue of me, although I desired you neuer so ofte. For it pitied me to see your people, some to be vexed with hunger, and some to be cast out of the Citie without any buryall. But ye hardened your neckes, and woulde neuer admit any peace, tyll all the people were destroyed. Therefore *Titus* reprehended them with many other woordes, sayeing vnto them, Tell me you seditious, you wicked and sinfull persons, haue not you slayne the people of the Lorde? you sette his house on fyre, you brought vppon this citie all this mischiefe. Howe can you therefore perswade your selues, or presume to desire the safegarde of your

lyues?

lyues? and why wyll ye liue alone of all the Sages, righteous, innocent, godly, and holy menne, whom ye haue slayne without any mercie? Howe may I commit this, not to be auenged of you, that haue done me so much mischiefe? Ye desire lyfe, and yet perseuer and continue in your malice still, holdyng your swoordes in your handes, and being in armes, neuertheleſſe, ye entreate me to saue your lyues. Haue we not nowe taken the citie, and also the temple, and the *Sanctum sanctorum*? haue we not burnt it with fire? What is there left for you to put any hope in? and what loke ye for to remaine? Wherefore cast away your swoordes, and lay away your armour, and then come vnto me and entreate me, and then shall I knowe what I haue to doo, peraduenture I shalbe gratious vnto you, and pardon you your lyues. The captaynes of the seditious, *Schimeon* and *Iehochanan* made answeare to *Titus*, We haue swoorne by the Lorde our God, who is God of heauen and earth, that we wyll neuer beare thy yoke, nor serue thee, nor make any peace with thee, to be subiect

vnto

vnto thee. Nowe therefore yf it be thy pleasure to shewe vs mercie, suffer vs to goe out of the citie, and we wyll take our iourney into the wyldernesse: whiche yf thou wylt graunt vs, we wyll report that we haue found fauour at thy hande: yf not, we wyll remayne in this place to see what we shall determine, and what maner of death we wyll dye.

When *Titus* heard this, he was woonderfully wroth, and sayde, Remayneth the pride of your hartes, and the hardnesse of your neckes yet with you still, although ye be taken? yet dare ye be so bolde to say, we haue swoorne that we wyl not beare thy yoke? Yea, ye haue swoorne vnto death, for ye haue despised lyfe, when as your citie is woone, the house of the *Sanctum sanctorum* is burnt, and no refuge is left you.

Wherewith then can ye put away your ignominie and shame, and what is your hope yf a man myght aske? Then gaue *Titus* commaundement to the Romanes, that they shoulde not omitte any opportunitie to sette vpon the seditious, and by one meanes or other to destroy *Schimeon* and *Iebochanan*.

Iochanan. There was at that time a certayne man of the kynges blood, whose name was *Serach*, he accompanyed with all his brethren and sonnes that were there with him of the kynges blood, came downe from the mount Sion to *Titus*, who receyued them honorably, and gently ordred them.

When *Iehochanan* and *Schimeon* vnderstoode that *Serach* and the rest were gone, and hadde yeelded them to *Titus*: they went and set fyre vppon all that was in the kinges palace, that the Romanes shoulde haue no commoditie thereby.

FRom thence they went to the temple, where they founde certayne noble men and captaynes, whom *Titus* hadde put in aucthoritie about the temple, of whom three were chiefe: one captayne of the horsemen, the seconde of the charrettes, and the thirde of the footemen, him they killed, and tooke his companyon aliue. This besought them that hadde taken him, that he myght be brought to *Schimeon* their captayne: let

let him (sayth he) doo with me as he lyst, and in this one thing let me finde fauour at your handes. They agreed, and brought him to *Schimeon*, who commaunded his seruauntes, assoone as he was come, to slea him. But whyle he that was appoynted to this businesse made delay, and kylled him not by and by, he whypt downe of the hyll, escaped, and came to *Titus*, who commaunded him out of his sight, being wroth with him, that he hadde not fought vnto death, rather then to be taken quicke. But with the Iewes was he woonderfully displeased, that they hadde so dispitefully ordered his menne: wherefore he commaunded to kill all the Iewes, as many as coulde be founde in the streetes of the citie, whom he woulde haue spared before, and caused proclamation to be made throughout all his campe for their safetie. Then dyed many of the Iewes, so that euery place was full of dead bodyes. The menne of warre of the Edomites whiche were with *Schimeon*, perceyuing howe the matter went, they sent Embassadours to *Titus*, to desire peace, and to saue their liues: whiche when

when it came to *Schimeons* eare, he went vnto them, and slue the chiefe of them, and their noble men: the rest of the people of the Edomites fledde vnto *Titus*. From that time forth, *Titus* commaunded his men to vse no more crueltie vppon the Iewes. Soone after fledde *Iehochanan* and *Schimeon*, and hyd them selues in certayne caues. The rest of the chiefe men of the Iewes that were with them, seeing them nowe to be fled, came downe from ỹ mount vnto *Titus*, & fel downe vpon theyr face before him vpon the groumde, whom *Titus* receyued gently. As for the seditious that were with *Schimeon* and *Iehochanan*, they fought tyll they all dyed togeather. Then came forth vnto *Titus* one *Iosua* a priest, sonne of *Schaftai* the high priest, bringing with him two candelsticks of golde whiche were in the sanctuarie, and the tables of golde, with other vessells of siluer and golde, and also the holy vestures decked with golde and precious stones, all those he gaue vnto *Titus*: who made him chiefe priest ouer them that remayned, next vnto *Ioseph* the priest: for *Titus* gaue

Ioseph

Ioseph auctho̱itie aſwell ouer the pꝛieſtes and Leuites, as ouer the whole people of the Iewes. Then was *Gorion* the father of *Ioseph* that wꝛitte this hiſtoꝛie, bꝛought out of the pꝛiſon with his wyfe and chyldꝛen, among whom was one *Bonian*, *Iosephes* younger bꝛother, he was a very wyſe and a godly pꝛieſt, by whom GOD beſtowed many benefites vpon the Iſraelites. Foꝛ *Titus* lefte him at Hieruſalem, and tooke him not with him, as he dyd *Ioseph*. *Iosephes* father liued after the citie was taken. 20. monethes, and dyed. They tooke then alſo one *Phineas* a pꝛieſt, who was keeper of the treaſure houſe, he bewꝛayed and detected to the Romanes all the treaſures of the pꝛieſtes, and their veſtmentes: he gaue alſo vnto *Titus* a moſt pꝛecious oyle, with ſweete odours and perfumes, and garmentes alſo of purple, whiche the kynges of the ſeconde temple hadde geuen. Wherefoꝛe both this *Phineas* and *Ioſua* whom we mentioned afoꝛe, tranſgreſſed the couenaunt of the Loꝛde, and offended GOD, in that they deliuered his iewelles to the enimies of his people,

holy ſtuffe gyue to ye Romans.

people, whiche they ought not to haue done, but rather to haue dyed for the glory of the Lorde, as the other priestes dyd, which cast them selues into the fyre. Thus was the citie of Hierusalem taken, with al the precious thinges that were therein: and *Titus* went vp to the mount Sion, tooke it, and raised the walles thereof. Upon a three dayes after, *Iehochanan* sore vext with hunger, left his place where he lurked, and came to *Titus*, fel downe afore him, and kissed his feete, saying, Saue me, O Lorde king. *Titus* commaunded hym to be fetred with iron chaynes, and when he hadde caused him to be caryed about the campe so bounde, and to be mocked of all men by the space of seuen dayes, he commaunded to hang him, and so gate he a iust ende and fit rewarde for his crueltie. Afterwarde came *Schimeon* also forth of his denne, being driuen with famine, he hadde put on kyngly apparell, and shewed him selfe a farre of to the Romane hoast: who seeing him, were afrayde to goe to him, but he called vnto them, and askt for some captayne. Then one came forth and sayde vnto *Schimeon*,

Schimeon, tel me who thou art, and I wyll not kyl thee? *Schimeon* answeared therfore, and tolde hym, I am *Schimeon* that seditious Captayne of the Iewes, which haue made you so much adoo, nowe I beseeche thee shewe me so much fauour as to bryng me to *Titus* thy maister: whiche he dyd. *Titus* therefore when he sawe *Schimeon*, he commaunded hym to be fast bound, and to be led about the whole host, that he might be deluded and mockt. Afterward he was put to a sore death: fyrste his head was stricken of, then he was cut in many peeces, and cast vnto dogges. So he dyed an abhominable death, beyng punished for his iniquitie.

yt death of Schimeon

THE number of the Iewes, aswell citizens as other, that came vnto that feast to Hierusalem, whiche were slayne partly by the Romanes, partly by the seditious, duryng the whole tyme of these warres, was knowen to be a leuen hundred thousande, besydes them whose number was not knowen: Onely they were counted whiche were slayne and buryed. Besides them, they also

ii. C m slayne

were not reckened, that after the death of *Iehochanan* and *Schimeon*, dyed with *Eleasar* the sonne of *Anani* the priest. They that were led prisoners by *Titus* to Rome, were sixteene thousande men. *Titus* therefore with *Ioseph*, went to Rome, leauyng *Bonian Iosephes* brother at Hierusalem, who was appoynted the chiefe priest of them that abode there: for that dyd *Ioseph* request of *Titus*, whiche he performed. The seditious were all slayne in that battayle, which they toke in hand for the peoples sake, and the Temple of the Lorde. They also that *Titus* toke prysoners, were put to vile deathes. For he reserued many to be mockyng stockes in euery citie where he passed by in the way to Rome, and in euery towne he commaunded some to be brought foorth and cast vnto the Lions, tyl they were al consumed.

They were seuered

THere were certayne people at that tyme dwellyng amongst the mountaynes of Arat, that were called Alanites, whose power *Alexander* kyng of Macedonia fearyng, closed them in on euery syde. This people although they

The Alanites were inclosed with yt had talked of Cassiy at ye prayer of Stephadz ye same tyme yt ste Roab deuided rauled Happhiton at ye prayer ab ye weudt ste at ye prayer of Mayste

had no knowledge of the vse of iron nor armour, yet this was their maner: that one of them with a great pole burnt a litle at the ende, woulde put to flight a hundred good souldiours, were they neuer so well appoynted and armed. Vntyl this yeere they were alwayes shut in: but nowe beyng oppressed with a great dearth and famine throughout al theyr lande, they sent Embassadours to the people of Hurkan theyr neyghbours, requyring them that they woulde open the straightes of the mountaynes, that they might come foorth with theyr wyues and chyldren to seeke them foode. The Hurkans graunted theyr requestes, and opened them the entraunces of the mountaynes. So they came forth wandryng here and there, and spoyling diuers countreys, tyl at length they tooke theyr iourney towarde the mountaynes of the lande Madai, where they founde horses, namely in the desart of Madai, amongst the people of Arat. They gate those horses, lept vpon them, and entred the lande of Madai. The president or ruler of the countrey hearyng thereof, fledde vnto the hyghest hylles,

leauyng his wyfe and chyldren behynde hym for haste, he was so afrayde of the Alanites, knowyng theyr voliauntnesse. Straight way he sent to them Embassadours to make peace with them, and he woulde let them haue vittayles, vpon this condition, that they shoulde not spoyle his countrey. They made answeare, If so be it he woulde keepe them, and let them haue foode for the space of one moneth, tyl the corne in theyr owne countrey were rype, they woulde returne home agayne at the monethes ende. For we desyre not (say they) thy golde or syluer, beyng men separated from all entercourse and traffique with other people, nor any thyng els then foode we seeke not. This theyr request the ruler graunted them, and let them haue a certayne grayne called Mill, sodden with one kynde of flesh or other. The number of them was seuen thousande, a hundred and fiftie, and fiue thousande, a hundred and fourtie persons. When the moneth was ended, and the Alanites vnderstoode the corne in theyr owne countrey was rype, they departed out of the lande of Madai, accordyng as

they

they had ſwoꝛne, and returned towarde theyꝛ owne countrey. And as they were a goyng homewarde, *Mithridates* kyng of Ararat came agaynſt them to anoy them, mynding to dꝛyue them from his coaſtes, leſt they ſhould waſte his countrey. Therefoꝛe whyle they paſſed thꝛough his countrey goyng towarde theyꝛ owne, *Mithridates* made warre vpon them, but his men were beaten downe by the Alanites, lyke as Camelles fall vpon the ground when a ſtrong man treades them downe. Then one of the young men of the Alanites in deſpite put a rope vpon *Mithridates* neck, and dꝛewe hym after hym, vnto his great ſhame. *Mithridates* gate out his ſwoꝛde, and cut a ſunder the rope and fledde. To whom the Alanites lookyng backe, ſayde, Goe thy way, geat thee home, and mooue no moꝛe warre vpon vs hereafter, foꝛ we were not mynded to waſte thy lande, noꝛ yet to kyll thy people. Foꝛ if we had euer entended it, could we not haue done it long ago, when as nothing is betwixt vs & you, but the mountaynes of Ararat? But we were of this mynde, that we ſhould greatly offende to kyll men of our owne ſhape

and lykenesse. See nowe howe *Alexander*, whiche went about to subdue the whole earth, and to declare his power, closed vs vp within our lande: why? because he was afrayde we shoulde come out vpon hym. But we laught hym to scorne when he did it. If we had lysted, we coulde haue letted hym from shutting vs in, and to make no peace with hym: but we forced not of his doynges. For it is our custome to keepe vs within our countrey, we seeke none other lande, when as our owne land is better then any other. It pleased vs wel that he enclosed vs, that the cruel wyld beastes whiche are in the mountaynes of Ararat coulde haue no passage to vs. The cause why we came out nowe, was nothyng els, then that we were greeued with a great dearth: and we determined to be no longer from home, then tyl our owne fruites were rype, & then to returne, as you see we doo. If we had ben mynded to winne your land, had we not ben able vtterly to haue ouercome you, & to haue gotten the dominion ouer you? but neither ye nor your countrey did euer delite vs greatly, for our maners differ far from yours. Behold ỳ kyng

of

of *Madai*, when he had kept vs for a moneth, we dyd him no harme, we are not wont to hurt men as ye are, that can not be content with your owne state, but muſt encroche vppon other mens inheritaunce. Nowe therefore goe and returne to your owne countrey, and ſo wyll we to ours, without dooing you any more harme: wherefore ye neede not be afrayde of vs. So the *Alanites* went home to their owne countreys, hauyng ſlayne of *Mithridates* people three hundred thouſande men, and neuer a one of theyr owne was killed. *Titus* hearyng of this, was deſirous to goe vnto them, to let them vnderſtande his valiauntneſſe: but he coulde not compaſſe it, becauſe all his beſt menne were ſpent in ỹ warres at Hieruſalem. Wherefore he determined to returne to Rome, after he had taken Hieruſalem, where he abode as yet beſides ỹ *Antochia*. There he had intelligence that diuers of the Iewes were geathered togeather, with whom was *Eleaſar* the ſonne of *Anani* the prieſt, who duryng the ſiege, fled vnto a certaine holde, called *Mezira*, whereupon many of the Iewes reſorted to hym.

Titus hearyng this, that many had ioyned them selues to *Eleasar*, feared lest after his departure, *Eleasar* might from thence make a rode, and take Hierusalem, and so kyll vp all the Romanes, whiche shoulde be no small damage to ỹ Romane Empire. Wherefore he made out agaynst him, and sent thyther one *Silcham* a noble man of Rome, with a great hoast to besiege *Mezira*, but he coulde not geat it. Wherefore he sent vnto *Titus* for an iron Ramme, to batter the walles withall. Whiche after he had receyued, he beatte downe the walles of *Mezira* therewith. The Iewes seeing that, rayled a great countermure within of wood and timber, which ỹ Romanes set fire in, & burnt. After that, they assaulted ỹ towne from moryng tyl night, at what tyme ỹ Romanes left of, supposing they were not able to preuayle agaynst *Eleasars* defence in ỹ darke.

Eleasar in the meane season called an assemblie of all the chiefe men of the Iewes that were with him, and saide vnto them in this wyse. Come hyther ye seede of Abraham, and kingly priesthood, whiche haue vntil this day euer preuayled

led agaynſt the enimies of God: Let vs heare your aduiſe what is beſt to be done agaynſt this multitude that is commen vpon vs at vnwares. Ye ſee that at this time chiefly it becommeth vs to folow the courage and valiauntneſſe of our foꝛefathers, wherewith they were in tyme paſt indued. Conſyder moꝛeouer, that euery thyng hath his end, and there are ſometymes in warres, when as men are wont to fo'owe ỹ purſute, ſometime to flee from the ſame whom they purſued, and to humble them ſelues beſoꝛe them. *And it is no ſhame to be humbled and diſgraced, when as all thinges haue their determinate ende.* Albeit who ſo is of a haut courage, he muſt ſo eſtabliſhe his hart, that he quaile not with feare, then ſhall he be deemed a valiaunt man? If ye theꝛefoꝛe be of that courage that ye feare not death, then wyll I call you valiaunt men, & wooꝛthyly? Conſyder the foꝛtitude of *Abraham* our father, and the facte that he dyd: foꝛ hauing but one onely ſonne, whom *Sara* bare vnto him in her age, he neuer ſtaggerd noꝛ ſtayed at it to offer him vp to the Loꝛde God foꝛ a burnt offering. Foꝛ he thought

not that he shoulde kyll him, but perswaded him selfe most certaynely, that he shoulde promote him to the life and lyght of the Lorde, forasmuche as for the loue of God, & at his commaundement, he should haue killed him. Way the thing that *Ioschiiahu* the iust king dyd, who setting at nought this wretched lyfe, and aspiring to euerlasting felicitie, woulde not auoide the ieopardie of his lyfe, when as he might haue done it. For although *Pharao Necho* saide he came not agaynst him, but against the king of the *Chaldees*, yet woulde not *Ioschiiahu* heare him, but rather proceedyng agaynst *Pharao* in armes, was slaine in the batayle, and went vnto that great light in the garden of paradise, whiche is the lot and enheritaunce of the iust. We knowe that in this worlde no man receyueth the rewarde of his righteousnesse, but it is layde vp for him in the other worlde: where he shall reape the fruite of his righteousnesse, ꝑ he hath sowne in this worlde. Neyther dooth long lyfe in this worlde profite a man to the obteyning of euerlastyng blisse, except he worke ryghteousnesse, & leade his soule foorth of darknesse,

into

into lyght: like as contrarywyse, shortnesse of lyfe hindreth no man from euerlasting happinesse, yf so be it his soule haue no defect in those thinges that parteyne to the worlde to come. For *Abel*, which was slayne of his brother, liued no long life: yet when he had ended it, he obteyned euerlasting rest: But *Cain*, that liued long in this worlde, was a wanderer and a runnagate in this earth, and after this lyfe, went to perpetuall miserie. Nowe therefore my brethren, yf we also shall lyue any longer, our lyfe shalbe a miserable lyfe, and our dayes, dayes of vanitie and trauell: yea, our soule as long as it shall remayne in this body, it shalbe tossed with great tribulation: but yf it once goe foorth, then shall it reioyce, and neuer be afrayde. And all the dayes that it is in the body, it neuer lynneth weeping and mourning: for it is the spirite of lyfe, whiche is hedged in within the body, sinnowes, bones, and other members, none otherwyse then yf it were bounde with chaynes. The spirite is also that whiche quickneth the flesshe, that is taken of the dust of the earth, for flesshe can

not

not quicken the ſpirite. Beſides this, the ſpirite is that whiche obſerueth and marketh the fleſhe, and ſearcheth the wooꝛkes thereof, ſo long as it is in the body. Yea, the fleſhe can not ſee the ſpirite, but the ſpirite ſeeth the fleſhe alwayes, neyther is there any member of the body hidde from it. The eyes alſo of the body can not perceyue what time the ſpirite reſoꝛteth to the fleſhe, and departeth from the ſame, foꝛ the ſpirite of man, whiche is his ſoule, is from heauen: but the fleſhe is taken from the earth. Wherefoꝛe the ſoule may remayne without the body, but not likewyſe the body without the ſoule: and when the ſpirite comes to the fleſhe, it viſiteth it as a neighbour is wont to goe and ſee his neighbour, and quickeneth it: and when agayne it departeth from it, the fleſhe dyeth, and yf the ſoule wyll folowe the deſires of the fleſhe, then this is ỹ death of the ſoule: but yf it geue no eare vnto the fleſhe, then ſhall the ſoule come to the light of life, and the fleſhe ſhall dye.

Wherefoꝛe the ſoule is glad when it departeth out of the body, like as one that hath benne bounde, is well apayde when he

he is dimissed out of prysone. For all the whyle that the soule is kept closed in the flesshe, it is as it were a slaue, in most hard and greeuous bondage vnder a hard maister. Therefore when it departeth from the body, it is glad, because it must goe to the garden of Paradise. Thus ye see that in this life the soule is compared to a bond seruant and slaue. Muche more then this dyd he discourse of the immortalitie and blessednesse of the soule before them, whiche we haue omitted here. And makyng then a digression from that, he lamented and wept most bitterly for the case of the Citie of Hierusalem, saying.

WHere is nowe the citie of Hierusalem, that great and populous citie? where is that most beautifull citie of Sion, that holy citie whiche reioyced the whole earth? Oh thou worshyp of Israel, the myth of our hartes, whyther is thy glory come? where is thy magnificence O Hierusalem? where be the hyls of the daughter of Sion? where be her kynges and princes? where be the kynges that were wont to comme to enquyre of her

welfare

welfare in her gates? where are her sages and elders, her young and most valiaunt men, whiche were ioconde and merry in her streetes vpon her Sabbothes and festiual dayes? where is her famous sanctuarie, the dwellyng of the almighty God? where is the house of *Sanctum sanctorum*, the habitation of holynesse, wherein no man might set his foote but the hye priest, whiche in al ages only once a yeere entred into it? But nowe, O Hierusalem, thou wast once replenished with people, and renowmed amongst kings, beloued of God, in thee was established the seate of the kingdome of iustice and iudgement, whose streetes were paued with most pretious marble, whose walles glistered and shined with the same stone, whose gates euery one were plated with golde and syluer, whose walles were buylded with great stones most honourablie, whose Priestes in the middes of the sanctuarie, lyke to angelles of GOD and Princes of holynesse, with sacrifices and burnt offeringes, made the Lorde louyng to thee and thy people. Howe art thou nowe stuffed ful of slayne men and carkases, whiche

haue

haue perysshed, some by the swoorde, some by famine? and howe are thy sonnes that dwelt in thee, and the strangers also that resorted vnto thee, to honour thy feastes, brought to ruine nowe in thee? Howe art thou fallen from the height of thy pryde, and how art thou set a fire & brent euen vnto thy fundations, and art left desolate and solitarie? What eye is so hard that can beholde thee? what hart so stonie that can abide to see thee? Howe art thou become a burying place of carkases? and howe are thy streetes made voyde and destitute of lyuyng creatures? and they whiche heretofore were replenished with lyuing, are nowe stuffed with dead. Howe hath the ashes of fire couered thee, that the sunne can not come at thee? Howe doo the auncient men whiche in tymes past did sit in the middest of thee, in the seate of wysedome, iudgement, and iustice, nowe they sit by the carkases of theyr chyldren, to dryue away crowes & beastes from them, hauing theyr hoare heades besprinckled with dust and ashes, in steede of theyr glorie? And those women thy daughters that are left, they remayne in the houses of

them

them that made thee desolate, not that they may lyue, but to be vnhalowed and polluted? who shal see all these thynges in thee, and shal desyre to lyue, rather then to dye? who knowyng thy magnificence that thou haddest of late, and nowe shal see thine ignominie and the dishonour of the same, wil not chose to dye? And woulde God we had ben dead before, that we might not haue seene in thee thy reproche: or who woulde bryng to passe that we might lacke eyes, that we shoulde not be compelled to see these mischiefes that are in the middes of thee? And beholde we lyue a most sorowful lyfe, for our enimies euen nowe afore we be dead, cast lottes vpon our sonnes and daughters, to diuide them amongst them to be their seruantes & handmaydes. When *Eleasar* had ended this lamentation, he spake to the people that was with hym, thus.

NOwe therfore brethren and frends, take compassion of your selues, your wiues & chyldren, with old men whiche be with you: let them not be ledde into bondage without all mercie, that they be not

not constrayned to mourne vnder ỹ handes of their enimies. For yf ye doo this, ye leese without all doubt all places that are prepared for you in the worlde of ryghteousnesse, neyther shall ye haue any part in the light of lyfe. Yea rather with your owne handes kyll them: For yf ye wyll doo so, they shalbe counted as sacrifices most acceptable vnto God. And that done, we wyll after issue out vpon our enimies, and fight agaynst them tyll we dye valiauntly for the glory of the Lorde. For we wyll neuer suffer them to binde vs with bondes and chaynes, as bonde slaues in the handes of the vncircumcised. Neyther wyll we see our auncient men to be haled by the beardes before our eyes most miserably, nor yet our maydes, wyues, and daughters to be prophaned, vnhalowed, & deflowred, nor our sonnes cryeing to vs, and we can not helpe them. For what shal our lyfe auayle vs, after that our lande is desolate, our sanctuarie rased, the Romanes ravishe our wyues and daughters before our eyes, and oppresse our sonnes with a most greeuous and harde yoke? Nowe therefore it is better for vs to kyll

all our wyues and children, whose blood God shall accept thankfully, as the blood of burnt offerynges, and after we wyll issue out vpon the Romanes, fight til we be all destroyed, and dye for the glory of the Lorde our God. These men therefore went and gathered togeather their wyues and daughters, embraced them, and kissed them, sayeing, Is it not better for you to dye in your holy countrey honorably, then to be ledde away into bondage with great ignominie and shame into the landes of your enimies, and be compelled to dye before the idolles of the Gentiles? These sayinges when the people had heard, they drove footh that night in great sorowe and pensiuenesse, weepyng and makyng great lamentation: but they all confest with one accorde, that they had rather dye then liue. Therfore assoone as it was day, *Eleasars* companyons kylled their wyues and children, and cast their bodyes into the cesternes and welles that were in *Mezirah*, couering & stopping them with earth. Afterward issued *Eleasar* the priest footh of the towne with all his men, and forced a batell vppon the Romanes, of whom

the

the Iewes killed a great number, and fought so long tyll they all dyed manfully for the Lorde God.

BUt *Titus* left a remnaunt of *Israel* in the citie *Iafnah*, and the villages thereabout, & in the citie *Bitter*, and *Aossa*, and their villages: in whiche place *Rabban Iochanan* some of *Sakkai* was appoynted chiefe. *Bonian* the priest, younger brother to *Ioseph* the priest, was put in auctoritie by *Titus* for *Iosephes* sake, ouer all the Iewes whiche were at *Hierusalem*. At ỹ same time was *Raschbag* a prince of *Israel* put to death, and *Ischmael* some of *Elischa* the high priest. Moreouer, *Titus* was minded to haue put *Rabban Gamaliel*, father of *Raschbag* to death: but *Rabban Iochanan* some of *Sakkai* made sute for him, & obteyned pardon for his life. This *Rabban Iochanan* was he that came fourth of *Hierusalem*, in ỹ beginning when *Vaspasian* father of *Titus* came fyrst against *Hierusalem*, whom *Vaspasian* honoured greatly: insomuch as when he returned to Rome, he commended this *Rabban Iochanan* to his sonne *Titus*, commaundyng him to honour hym, for he perceyued he was

a wyse man. *Titus* raigned two yeeres after he hadde taken Hierusalem, and dyed. He was a very eloquent man, expert in the Latine and Greeke tongue, & wrote diuers woorkes in both ỹ tongues. He loued most entirely iustice and equitie: for he walked the citie of Hierusalem agaynst his wyll, and being compelled thereunto. Yea all the mischiefe that came vpon it, happened through the malice & noughtinesse of the seditious, as we haue touched before.

And thus farre of the warres of the seconde house.

¶ *Thus endeth the de-*
struction of Hie-
rusalem.

The tenne captiuities of the Iewes. 354

THe Israelites were ten tymes led into captiuitie. Foure times by the hands of *Sanherib*, and foure times by *Nabuchadnezar*, once by *Vaspasian*, and once by superstitious *Adrian*. First inuaded them *Sanherib*, and transposed the *Rubenites*, the *Gadites*, and the halfe tribe of *Manasse*. He tooke away also the golden Calfe which *Ieroboam* the sonne of *Nebat* had made. He led them into *Halah*, *Habur*, to the floodde of *Gozan*, and to the cities of the *Medes*. This captiuitie was in the time of *Pekah*, the sonne of *Remalia*. i. *Sennacherib*.

The seconde captiuitie. *Hosca* the sonne of *Ela* remayned, and slue *Pekah* the sonne of *Remalia*. Afterwarde he became the seruaunt and subiecte of *Sanherib* seuen yeeres. Then came *Sanherib* the seconde tyme, and carryed away the tribes of *Asar*, *Isachar*, *Zebulon*, and *Nephtali*, of whom he let goe free onely one of euery eyght. He tooke away also anather Calfe that was in *Bethel*. ii.

After

iii. After the death of *Ahaz*, raigned *Hizkiahu* his sonne in his steade foure yeeres. The fourth yeere of whose raigne, *Sanherib* came and entrenched *Samaria*, besieging it three yeeres, and at length tooke it, in the sixth yeere of the raigne of *Hizkiahu*. So ledde he away the *Israelites* that were in *Samaria*, the tribe of *Ephraim* and *Manasse*. This is the thirde captiuitie.

Zedekia.

iiii. When *Nabuchadnezar* had raigned eyght yeeres, he made warres agaynst *Hierusalem*, bryngyng with him the *Chuteans* heretickes out of *Babylon*, *Ethiopia*, *Hemates*, *Auim*, and *Sepharuaim*: and as he warred vppon *Iudea*, he tooke in that countrey a hundred and fiftie cities, in the whiche there were two tribes, *Iuda* and *Simeon*, whom he tooke with him, and caused them foorthwith to be ledde into *Halah* and *Habur*, vntyll the kyng of the *Ethiopians* rebelled agaynst him, whose kyngdome was on the hinder partes of *Egypt*. Then takyng *Iuda* & *Simeon* with him, he made warre with the kyng of *Ethiopia*. So the holy and blessed God placed them in darke mountaynes. Here was foure captiui-

Sanherib peraduenture.

ties,

ties, whereby tenne tribes went into exile by *Sanherib*. There remayned yet of *Iuda*. 110. M. and of *Beniamin*. 130. M. in *Hierusalem*, ouer whom raigned *Hizkiahu*. Moreouer, *Sanherib* came out of *Ethiopia* agaynst *Hierusalem* the fifth time, leadyng with him. 110. thousande: but the holy Lorde ouerthrewe hym there, as it is written, *And the Angel of the Lorde issuing foorth, smote in the house of Assur*. 175. *thousande menne*. His people therefore was slayne, and no man lefte but *Sanherib* and his two sonnes, and *Nabuchadnezar*, and *Nebusaradan*. This slaughter was in the fourtienth yeere of *Hizkiahu*. From whiche ouerthowe, vntyll the time that *Nabuchadnezar* inuaded the Iewes, in the raigne of *Ieboiakim*, were a hundred and seuen yeeres.

The fourth yeere of *Ieboiakim* came *Nabuchadnezar* the fyrst time, and caryed away three thousande and twentie, and three of the tribes of *Iuda* and *Beniamin*, and of other tribes seuen thousande, all the able men, and all their power, bindyng them with chaynes.

This is the fifth captiuitie.

vi. Seuen yeeres after this captiuitie came *Nabuchadnezar* an other tyme, vnto *Dophna* a citie of *Antioche*, from whence he ledde fowre thousande and sixe hundred of the tribe of *Iuda*, and of *Beniamin* fiftie thousande, of the other tribes seuen thousande. This translmigration made he in *Babylon*, whiche is the first captiuitie.

vii. Furthermore, betwixt the first bondage and the seuenth, were nine yeeres of the raigne of *Zidkiahu*. When *Nabuchadnezar* had raigned nienetiene yeeres, he came the thirde time vnto *Hierusalem*, and ouercommyng *Zidkiahu*, he brent the temple, and tooke away the pillers, the brasen sea, and the furnitures that *Solomon* made, and all the vesselles of the house of the Lorde, and the treasures of the house of the kyng whiche was in *Hierusalem*: all the vessell he sent to *Babylon*.

Zedekia.

He slue also of the *Israelites*, 9. C. M. and one, besides them that were slayne, because of the blood of *Zacharias*. The *Leuites* stoode singyng a song whyles slaughter was made of them, but they were not able to finishe it, before the enimies entred the temple, and

founde

founde them standyng in theyr place, with Harpes in their handes. Therefore he caryed away in this captiuitie the *Leuites* whiche were of the seede of *Moses*. 6. C. M. whom when ỹ Gentiles had brought vnto the riuers of *Babylon*, they demaunded of the Iewes, *Sing vs a song of Sion*. And by and by they gnawed of the toppes of their fingers with their teethe, sayeing, *Howe shall we sing the song of the Lorde in a straunge lande?* And the blessed Lorde seeing that they woulde not sing a song, he loosed them, and placed them on ỹ further side of *Sambatia*. Moreouer he translated and caryed away. 8. C. and. 32. M. whiche were all borne of *Iuda* and *Beniamin*, whereof he leste in *Hierusalem* 6. M. setting ouer them for their ruler *Gedalia* the sonne of *Ahikam*: who was slayne after by *Ismael* the sonne of *Netania*: wherupon the Israelites beyng afrayde, fledde their countrey into *Egypt*. This is the seuenth transmigration and bondage.

viii. The. 27. yeere of the raigne of *Nabuchadnezar*, he tooke *Egypt* and *Tyre*, nowned the Iewes that were therein, whiche

whiche dessended of *Amon* and *Moab*, and of the lande bordering vppon *Israel*, vntyll they ledde *Ieremie* and *Baruch* with them into *Egypt*. This is the eyght captiuitie. Then the *Israelites* that remayned alyue in *Egypt*, departed vnto *Alexandria*, and remayned in it vntyll they grewe and encreased vnto many thousandes: and who so sawe not their glory, sawe no glory in his tyme. For there was in it the sanctuarie, the aulter, the offeringes, incenses, the ordinaunce of bread, of faces, the houses of studies, & schooles without number, men of great substaunce, richesse, and power. But wicked *Trogianus* made warre vpon them, and slue very many of them. After came *Alexander* agaynst them, who slue also many of them. These are the .8. captiuities or bondages whiche befell in the first house, and tyme of the first temple.

ix. After the desolation of the first house 70. yeeres, *Cyrus* the sonne of *Esther* sent vnto *Nehemia*, *Zerobabel*, *Baruth*, and his whole societie, and they buylded the seconde house. Then after .4. yeeres of the raigne of *Cyrus*, after the house was destroyed, *Ezra* went from *Babylon* with

with fourtie thousande in his companie, and the Israelites were afflicted and vexed vnder *Cyrus*, for the space of .33. yeeres. Then came *Alexander*, the kyng of *Macedonia* and slue *Cyrus*, and when he hadde raigned .12. yeeres, he dyed. After him came foure vsurpers, whiche afflicted the Israelites .168. yeeres. But after that the sonnes of *Hasmonai* came, they slue those vsurpers, and takyng the dominion from them, raigned them selues .103. yeeres. Then raigned one *Herode* the seruaunt of *Hasmonai*, who kylled his maisters, and their whole familie, saue one mayd whom he loued. But she climing vp to the toppe of an house, sayde, There is no body lefte alyue of my fathers house but I alone: so she cast her selfe headlong from the toppe of the house, and dyed. *Herode* dyd laye her in Honie, and preserued her for the space of seuen yeere. There were that sayde he hadde carnall copulation with her after she was dead. *Herode* and *Agrippas* his sonne, and *Monabaz* his nephewe, helde the kyngdome a hundred and three yeeres. So hast thou foure hundred & three yeeres of ỳ seconde house.

Then

Then came *Vaſpaſian Cæſar*, and *Titus* his wynes ſonne, and waſted the ſecond houſe, carying away *Iſrael* vnto *Rome*. This is the nienth tranſmigration. Moreouer, one *Bitter* remayned after the deſolation and waſting of the temple fiftie & two yeeres.

1. After that, *Adrianus* who vſed ſuperſtition with bones, made warre vppon them, and tranſpoſed *Iſrael* from their countrey when he had ſpoyled it, conueying them into Spayne. This is the tenth captiuitie.

Haymo. This *Adrian* vanquiſhed the Iewes (which rebelled the ſeconde tyme againſt the Romanes) with a ſmall and vtter deſtruction, forbidding, and not ſuffering them, in any wyſe to enter into Hieruſalem, whiche he had begun to fortifie with very ſtrong walles, and cauſed it to be called *Helia*, after his name. He cauſed alſo a Solwe to be grauen ouer the chiefe gate of the citie, & the Iewes vnder her feete carued in ſtone, in token of their ſubiection.

Hiſtoria vtriuſque teſtamenti.

FINIS.

Imprinted at

London by Newgate

marget next vnto Chri-

ſtes Churche, by Richarde

Iugge, printer to the

Queenes Maieſtie.

1575.

Cum priuilegio Regiæ Maieſtatis.

